ṚGVEDA SAṀHITĀ

Volume IV

ऋग्वेद संहिता

वेद प्रतिष्ठान, नई दिल्ली

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

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with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalankar

Volume IV

Book II, Hymns [1—43]

Book III, Hymns [1—62]

चतुर्थो भागः

द्वितीयं मण्डलम्, सूक्तानि [१—४३]

तृतीयं मण्डलम्, सूक्तानि [१—६२]

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IN MEMORY OF

VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.



Ved Ratan Mohan

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.......अथर्वं. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा......अथर्वं. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ।। ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ।। अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ।। ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

द्वितीयं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥१७॥ त्वम॑ग्ने द्यु॒भिस्त्वमा॑शुशु॒क्षणि॒स्त्वम॒द्भ्यस्त्वमश्म॑न॒स्परि॑ ।
त्वं वने॑भ्य॒स्त्वमोष॑धीभ्य॒स्त्वं नृ॒णां नृ॑पते जायसे॒ शुचि॑: ॥१॥
तवा॑ग्ने हो॒त्रं तव॑ पो॒त्रमृ॒त्विय॒ं तव॑ ने॒ष्ट्रं त्वम॒ग्निदृ॑ताय॒तः ।
तव॑ प्रशा॒स्त्रं त्वम॑ध्वरीयसि ब्र॒ह्मा चासि॑ गृ॒हप॑तिश्च नो॒ दमे॑ ॥२॥

1.

Tvám agne dyúbhis tvám āṣuṣukshánis tvám adbhyás tvám áṣmanas pári | tvám vánebhyas tvám óshadhībhyas tvám nriṇā́m nripate jāyase ṣúciḥ || 1 || távāgne hotrám táva potrám ritvíyam táva neshṭrám tvám agníd ritāyatáḥ | táva praṣāstrám tvám adhvarīyasi brahmā́ cási grihápatiṣ ca no dáme || 2 ||

ṚGVEDA SAMHITA

BOOK TWO

1

O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. 1

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. 2

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥३॥
त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥४॥

tvám agna índro vrishabháḥ satám asi
tváṃ víshṇur urugāyó namasyàḥ | tvám brahmá rayivíd
brahmaṇas pate tváṃ vidhartaḥ sacase púraṃdhyā || 3 ||
tvám agne rája váruṇo dhṛitávratas tvám mitró bhavasi da-
smá íḍyaḥ | tvám aryamá sátpatir yásya sambhújaṃ tvám
áṅṣo vidáthe deva bhājayúḥ || 4 ||

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥५॥

tvám agne tváshṭā vidha-
té suvíryaṃ táva gnávo mitramahaḥ sajātyàṃ | tvám āṣu-
hémā rarishe sváṣvyaṃ tváṃ naráṃ ṣárdho asi purūvásuḥ || 5 ||

॥१८॥ त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥६॥
त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

tvám agne rudró ásuro mahó divás tváṃ ṣárdho má-
rutam prikshá ïṣishe | tváṃ vátair aruṇáir yāsi ṣaṃgayás
tvám pūshá vidhatáḥ pāsi nú tmánā || 6 || tvám agne dra-
viṇodá araṃkṛíte tváṃ deváḥ savitá ratnadhá asi | tvám
bhágo nṛipate vásva īṣishe tvám pāyúr dáme yás té 'vi-
dhat || 7 ||

O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praiseworthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7

त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥८॥
त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः ॥९॥

tvám agne dáma á́ vispátiṃ vísas tvám̩ rájānam̩ suvidátram ṛiñjate | tvám̩ vísvāni svanīka patyase tvám̩ sahásrāṇi satá dása práti || 8 | tvám agne pitáram ishṭíbhir náras tvám bhrātrā́ya sámyā tanūrúcam | tvám putró bhavasi yás té 'vidhat tvám̩ sákhā susévaḥ pāsy ādhṛíshaḥ || 9 ||

त्वमग्न ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥१०॥

tvám agna ṛibhúr ākė́ namasyàs tvám̩ vājasya kshumáto rāyá īsishe | tvám̩ ví bhāsy ánu dakshi dāváne tvám̩ visíkshur asi yajñám ātániḥ || 10 ||

॥१०॥ त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥
त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

tvám agne áditir deva dāsúshe tvám̩ hótrā bhā́ratī vardhase girá | tvám íḷā satáhimāsi dákshase tvám̩ vṛitrahá́ vasupate sárasvatī || 11 || tvám agne súbhṛita uttamám̩ váyas táva spārhé várṇa á́ samdṛísi sríyaḥ | tvám̩ vá́jaḥ pratáraṇo bṛihánn asi tvám̩ rayír bahuló visvátas pṛithúḥ || 12 ||

O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards. 8

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries. 9

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship. 10

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure, an incarnation of divine speech and dispeller of darkness. 11

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side. 12

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥
त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम् ।
त्वया मर्तासः स्वदन्त आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः ॥१४॥
त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥
ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१६॥

tvā́m agna ādityā́sa āsyàṃ tvā́ṃ jihvā́ṃ śúcayaś cakrire kave | tvā́ṃ rātisháco adhvaréshu saścire tvé devā́ havír adanty ā́hutam || 13 || tvé agne víśve amṛ́tāso adrúha āsā́ devā́ havír adanty ā́hutam | tváyā mártāsaḥ svadanta āsutíṃ tvā́ṃ gárbho vīrúdhāṃ jajñishe śúciḥ || 14 || tvā́ṃ tā́n sáṃ ca práti cāsi majmánāgne sujāta prá ca deva riċyase | pṛkshó yád átra mahinā́ ví te bhúvad ánu dyā́vāpṛthivī́ ródasī ubhé || 15 || yé stotṛ́bhyo góagrām áśvapeśasam ágne rātím upasṛjánti sūráyaḥ | asmā́ñ ca tā́ṃś ca prá hí néshi vásya ā́ bṛhád vadema vidáthe suvī́rāḥ || 16 || १७ ||

(२) द्वितीयं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२०॥ यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

2.

Yajñéna vardhata jātávedasam agníṃ yajadhvaṃ havíshā tánā girā́ | samidhānáṃ suprayásaṃ svàrṇaraṃ dyukshám hótāraṃ vṛjáneshu dhūrshádam || 1 ||

O adorable Lord, the suns of the universe are just like your mouth. O poet of penetrating vision, the pious people have made you their tongue. Nature's bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature's bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature's bounties, you on your own accord are equal to them and by your greatness superior to them. Whatsoever is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

2

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love and extensive hymns, Him who is well kindled, and who receives rich offerings, much lauded, resplendent, the conveyor of oblations, the giver of strength, and a prominent leader in struggles. 1

अ॒भि त्वा॒ नक्तीरु॒षसो॑ ववाशि॒रेऽग्ने॑ व॒त्सं न स्वस॑रेषु धे॒नवः॑ ।
दि॒व इ॒वेद॑र॒तिर्मानु॑षा यु॒गा क्षपो॑ भासि पुरुवार सं॒यतः॑ ॥२॥
तं दे॒वा बु॒ध्ने रज॑सः सु॒दंस॑सं दि॒वस्पृ॑थि॒व्योर॑र॒तिं न्ये॑रिरे ।
रथ॑मिव॒ वेद्यं॑ शु॒क्रशो॑चिषम॒ग्निं मि॒त्रं न क्षि॒तिषु॑ प्र॒शंस्य॑म् ॥३॥

abhí tvā náktīr usháso vavāṣiré 'gne vatsáṃ ná svásareshu dhenávaḥ | divá ivéd aratír mā́nushā yugā́ kshápo bhāsi puruvāra saṃyátaḥ || 2 || táṃ devā́ budhné rájasaḥ sudáṅsasaṃ divásprithivyór aratíṃ ny érire | rátham iva védyaṃ ṣukráṣocisham agním mitráṃ ná kshitíshu praṣáṅsyam || 3 ||

तमु॒क्षमा॑णं॒ रज॑सि॒ स्व आ दमे॑ च॒न्द्रमि॑व सु॒रुचं॑ ह्वा॒र आ द॑धुः ।
पृश्न्याः॑ पत॒रं चि॒तय॑न्तम॒क्षभिः॑ पा॒थो न पा॒युं जन॑सी उ॒भे अनु॑ ॥४॥
स होता॒ विश्वं॒ परि॑ भूत्वध्व॒रं तमु॑ ह॒व्यैर्मनु॑ष ऋञ्जते गि॒रा ।
हि॒रि॒शि॒प्रो वृ॑धसा॒नासु॒ जर्भु॑रद्द्यौर्न स्तृ॒भिश्चि॑तय॒द्रोद॑सी॒ अनु॑ ॥५॥

tám ukshámāṇaṃ rájasi svá ā́ dáme candrám iva surúcaṃ hvārá ā́ dadhuḥ | príṣnyāḥ pataráṃ citáyantam akshábhiḥ pāthó ná pāyúṃ jánasī ubhé ánu || 4 || sá hótā víṣvam pári bhūtv adhvaráṃ tám u havyaír mánusha riñjate girā́ | hiríṣipró vridhasānā́su járbhurad dyaúr ná stríbhiṣ citayad ródasī ánu || 5 ||

॥२१॥ स नो॑ रे॒वत्स॑मिधा॒नः स्व॒स्तये॑ संदद॒स्वान्र॒यिम॒स्मासु॑ दीदिहि ।
आ नः॑ कृणुष्व सुवि॒ताय॒ रोद॑सी॒ अग्ने॑ ह॒व्या मनु॑षो देव वी॒तये॑ ॥६॥

sá no revát samidhānáḥ svastáye saṃdadasvā́n rayím asmā́su dīdihi | ā́ naḥ krinushva suvitā́ya ródasī ágne havyā́ mánusho deva vītáye || 6 ||

The nights and dawns bow to you as the milch-cows do towards a calf in their lairs of rest. O fire-divine, adored by all, you, self-controlled, are verily spread through the space, and you brightly shine on human generations of all ages through successive days and nights. 2

Nature's bounties have established the fire-divine at the roots of the world; this adorable fire pervades all through heaven and earth. worthy to be adored like a well-fashioned chariot, possessed of bright flame and deserving to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their own hearts, which illuminates like the brightly shining gold in the heaven's vault, and is delightful like moon. Its glory pervades the whole earth and is recognized by the characteristic flames, providing protection on our path in both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire cosmic sacrificial creation for providing protection. Men crown Him alone with their offerings and hymns. Possessed of golden flames, He distinguishes Himself alone both the regions of the universe like the sky with stars, while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may you bestow wealth on us by your light. May you make our paths easy in heaven and earth for happy journeying, and may you invoke Nature's bounties to accept the offerings of devotees. 6

दा नो॑ अग्ने बृह॒तो दाः॑ सह॒स्रिणो॑ दु॒रो न वाजं॒ श्रुत्या॒ अपा॑ वृधि ।
प्राची॒ द्यावा॑पृथि॒वी ब्रह्म॑णा कृधि॒ स्व१॒र्ण शु॒क्रमु॒षसो॒ वि दि॑द्युतः ॥७॥
स इ॑धा॒न उ॒षसो॒ राम्या॒ अनु॒ स्व१॒र्ण दी॑देदरु॒षेण॑ भा॒नुना॑ ।
होत्रा॑भिर॒ग्निर्मनु॑षः स्वध्व॒रो राजा॑ वि॒शामति॑थि॒श्चारु॑राय॒वे ॥८॥
ए॒वा नो॑ अग्ने अ॒मृते॑षु पूर्व्य॒ धीष्पी॑पाय बृ॒हद्दि॑वेषु॒ मानु॑षा ।
दुहा॑ना धे॒नुर्वृ॒जने॑षु का॒रवे॒ त्मना॑ श॒तिनं॑ पुरु॒रूप॑मि॒षणि॑ ॥९॥

dā́ no agne bṛiható dā́ḥ sa-
hasríṇo duró ná vā́jam ṣrútyā ápā vṛidhi | prā́cī dyā́vā-
pṛithiví bráhmaṇā kṛidhi svàr ṇá ṣukrám usháso ví didyu-
taḥ || 7 || sá idhānā́ usháso rā́myā ánu svàr ṇá dīded aru-
shéṇa bhānúnā | hótrābhir agnír mánushaḥ svadhvaró rā́jā
viṣā́m átithiṣ cā́rur āyáve || 8 || evā́ no agne amṛíteshu pūr-
vya dhī́sh pīpāya bṛiháddiveshu mā́nushā | dúhānā dhenúr
vṛijáneshu kāráve tmánā ṣatínam pururū́pam isháṇi || 9 ||

व॒यम॑ग्ने॒ अर्व॑ता वा सु॒वीर्यं॒ ब्रह्म॑णा वा चितयेमा॒ जनाँ॒ अति॑ ।
अ॒स्माकं॑ द्यु॒म्नमधि॒ पञ्च॑ कृ॒ष्टिषू॒च्चा स्व१॒र्ण शु॑शुचीत दु॒ष्टर॑म् ॥१०॥
स नो॑ बोधि सहस्य प्र॒शंस्यो॒ यस्मि॑न्त्सुजा॒ता इ॒षय॑न्त सू॒रयः॑ ।
यम॑ग्ने य॒ज्ञमु॑प॒यन्ति॑ वा॒जिनो॒ नित्ये॑ तो॒के दी॑दि॒वांसं॒ स्वे दमे॑ ॥११॥
उ॒भया॑सो जातवेदः स्याम ते स्तो॒तारो॑ अग्ने सू॒रय॑श्च॒ शर्म॑णि ।
वस्वो॑ रा॒यः पु॑रुश्च॒न्द्रस्य॒ भूय॑सः प्र॒जाव॑तः स्वप॒त्यस्य॑ शग्धि नः ॥१२॥

vayám agne árvatā vā suvī́ryam bráhmaṇā vā citayemā já-
nā́ñ áti | asmā́kam dyumnám ádhi páñca kṛishṭíshūccā́ svàr
ṇá ṣuṣucīta dushṭáram || 10 || sá no bodhi sahasya praṣáñ-
syo yásmin sujātā́ isháyanta sūráyaḥ | yám agne yajñám
upayánti vājíno nítye toké dīdivā́ñsam své dáme || 11 || ubhá-
yāso jātavedaḥ syāma te stotā́ro agne sūráyaṣ ca ṣármaṇi |
vásvo rāyáḥ puruṣcandrásya bhū́yasaḥ prajā́vataḥ svapatyá-
sya ṣagdhi naḥ || 12 ||

O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host of family members and virtuous offspring. 12

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

yé stotṛ́bhyo — || 13 ||

(३) तृतीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयाया नराशंसः, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । (१-६, ८-११) प्रथमादिषडृचस्य अष्टम्यादिचतुरृचश्च त्रिष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

॥२३॥ समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥१॥
नराशंसः प्रति धामान्यञ्जन्तिस्रो दिवः प्रति मह्ना स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥
ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3.

Sámiddho agnír níhitaḥ pṛithivyā́m pratyáñ víṣvāni bhúvanāny asthāt | hótā pāvakáḥ pradívaḥ sumedhā́ devó devā́n yajatv agnír árhan || 1 || nárāṣáṅsaḥ práti dhā́māny añján tisró dívaḥ práti mahnā́ svarcíḥ | ghṛitaprúshā mánasā havyám undán mūrdhán yajñásya sám anaktu devā́n || 2 || īḷitó agne mánasā no árhan devā́n yakshi mā́nushāt pū́rvo adyá | sá ā́ vaha marútāṃ ṣárdho ácyutam índraṃ naro barhishádaṃ yajadhvam || 3 ||

O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

3

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature's forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature's bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature's bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥
वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

déva barhir várdhamānam su-
víram stīrṇám rāyé subháram védy asyám | ghritcnāktám
vasavaḥ sīdatedám víṣve devā ādityā yajñíyāsaḥ || 4 || ví
ṣrayantām urviyá hūyámānā dváro devíḥ suprāyaṇá námo-
bhiḥ | vyácasvatīr ví prathantām ajuryá várṇam punāná
yaṣásam suvíram || 5 ||

॥२३॥ साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥
दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥
सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥
पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

sādhv ápāṅsi sanátā na ukshité usháṣānáktā vayyèva
raṇvité | tántum tatám samváyantī samīcí yajñásya péṣaḥ
sudúghe páyasvatī || 6 || daívyā hótārā prathamá vidúshṭara
ṛijú yakshataḥ sám ṛicá vapúshṭarā | deván yájantāv ṛitu-
thá sám añjato nábhā prithivyá ádhi sánushu trishú || 7 ||
sárasvatī sādháyantī dhíyam na íḷā deví bhāratī viṣvátūr-
tiḥ | tisró devíḥ svadháyā barhír édám áchidram pāntu ṣa-
raṇám nishádya || 8 || piṣáṅgarūpaḥ subháro vayodháḥ ṣru-
shṭí vīró jāyate devákāmaḥ | prajám tváshṭā ví shyatu ná-
bhim asmé áthā devánām ápy etu páthaḥ || 9 ||

O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of Ṛk. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

vánaspátir
avasṛijánn úpa sthād agnír havíḥ sūdayāti prá dhībhíḥ |
trídhā sámaktaṃ nayatu prajānán devébhyo daívyaḥ ṣami-
tópa havyám || 10 || ghṛitám mimikshe ghṛitám asya yónir
ghṛité ṣritó ghṛitám v asya dhā́ma | anushvadhám ā́ vaha
mādáyasva svā́hākṛitaṃ vṛishabha vakshi havyám || 11 ||

(४) चतुर्थं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्र इव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥१॥
इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वा३योः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥२॥
अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥३॥

4.

Huvé vaḥ sudyótmānaṃ suvṛiktíṃ viṣā́m agním átithiṃ
suprayásam | mitrá iva yó didhisháyyo bhū́d devá ā́deve
jáne jātávedāḥ || 1 || imáṃ vidhánto apā́ṃ sadhásthe dvitā́-
dadhur bhṛ́igavo vikshv ā̀yóḥ | eshá víṣvāny abhy àstu
bhū́mā devā́nām agnír aratír jīrā́ṣvaḥ || 2 || agníṃ deváso
mā́nushīshu vikshú priyáṃ dhuḥ ksheshyánto ná mitrám |
sá dīdayad uṣatī́r ū́rmyā ā́ daksháyyo yó dā́svate dáma ā́
|| 3 ||

May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature's bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

4

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature's bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥४॥
आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥५॥

asyá raṇvá svásyeva pushṭíḥ sáṃdṛishṭir asya hiyānásya dákshoḥ | ví yó bháribhrad óshadhīshu jihvám átyo ná ráthyo dodhavīti várān || 4 || á yán me ábhvaṃ vanádaḥ pánantośígbhyo námimīta várṇam | sá citréṇa cikite ráṃsu bhāsá jujurváñ yó múhur á yúvā bhút || 5 ||

॥२५॥ आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानात् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥६॥
स यो व्यस्थादभि दक्षदुर्वीं पशुर्नैति स्वयुरगोपाः ।
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

á yó vánā tātṛishāṇó ná bháti vár ṇá pathá ráthyeva svānīt | kṛishṇádhvā tápū raṇváś ciketa dyaúr iva smáyamāno nábhobhiḥ || 6 || sá yó vy ásthād abhí dákshad urvím paśúr naíti svayúr ágopāḥ | agníḥ śocíshmāñ atasány ushṇán kṛishṇávyathir asvadayan ná bhúma || 7 ||

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥
त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

nú te púrvasyávaso ádhītau tṛitíye vidáthe mánma śaṅsi | asmé agne saṃyádvīram bṛihántaṃ kshumántaṃ vájaṃ svapatyáṃ rayíṃ dāḥ || 8 || tváyā yáthā gṛitsamadáso agne gúhā vanvánta úparāñ abhí shyúḥ | suvírāso abhimātishá̄haḥ smát sūríbhyo gṛiṇaté tád váyo dhāḥ || 9 ||

The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9

(५) पञ्चमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥२३॥ होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥
आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

5.

Hótājanishṭa cétanaḥ pitā́ pitṛíbhya ūtáye | prayákshañ jényaṃ vásu ṣakéma vājíno yámam || 1 || ā́ yásmin saptá raṣmáyas tatā́ yajñásya netári | manushvád daívyam ashṭamám pótā víṣvaṃ tád invati || 2 ||

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥
साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

dadhanvé vā yád īm ánu vócad bráhmāṇi vér u tát | pári víṣvāni kā́vyā nemíṣ cakrám ivābhavat || 3 || sākáṃ hí ṣúcinā ṣúciḥ praṣāstā́ krátunājani | vidvā́ñ asya vratā́ dhruvā́ vayā́ ivā́nu rohate || 4 ||

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥
यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

tā́ asya várṇam āyúvo néshṭuḥ sacanta dhenávaḥ | kuvít tisṛíbhya ā́ váraṃ svásāro yā́ idáṃ yayúḥ || 5 || yádī mātúr úpa svásā ghṛitám bháranty ásthita | tā́sām adhvaryúr ā́gatau yávo vṛishṭíva modate || 6 ||



5

The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation. 1

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything.else in motion. 2

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel. 3

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree. 4

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine. 5

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain. 6

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥
यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

sváḥ sváya dháyase kriṇu-
tám ṛitvíg ṛitvíjam | stómam yajñám cád áram vanémā ra-
rimá vayám || 7 || yáthā vidváñ áram kárad víṣvebhyo ya-
jatébhyaḥ | ayám agne tvé ápi yám yajñám cakṛimá vayám
|| 8 ||

(६) षष्ठं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२७॥ इमां मे अग्ने समिधमिमामुपसदं वनेः । इमा उ षु श्रुधी गिरः ॥१॥
अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे । एना सूक्तेन सुजात ॥२॥
तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः । सपर्येम सपर्यवः ॥३॥
स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद्द्वेषांसि ॥४॥
स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् । स नः सहस्रिणीरिषः ॥५॥
ईळानायावस्यवे यविष्ठ दूत नो गिरा । यजिष्ठ होतरा गहि ॥६॥

6.

Imám me agne samídham imám upasádam vaneḥ | imá
u shú ṣrudhī gíraḥ || 1 || ayá te agne vidhemórjo napād
áṣvamishṭe | ená sūkténa sujāta || 2 || tám tvā gīrbhír gír-
vaṇasam draviṇasyúm draviṇodaḥ | saparyéma saparyávaḥ
|| 3 || sá bodhi sūrír magháva vásupate vásudāvan | yuyo-
dhy àsmád dvéshāṅsi || 4 || sá no vṛishṭím divás pári sá no
vájam anarváṇam | sá naḥ sahasríṇīr íshaḥ || 5 || íḷānāyāva-
syáve yávishṭha dūta no girá | yájishṭha hotar á gahi || 6 ||

May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer · our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour. 6

अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे । दूतो जन्येव मित्र्यः ॥७॥
स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् । आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

antár hy àgna íyase vidvā́ñ jánmobháyā kave | dūtó jányeva mítryaḥ ||7|| sá vidvā́ñ ā́ ca piprayo yákshi cikitva ānushák | ā́ cāsmín satsi barhíshi ||8||

(७) सप्तमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२८॥ श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर । वसो पुरुस्पृहं रयिम् ॥१॥
मा नो अरातिरीशत देवस्य मर्त्यस्य च । पर्षि तस्या उत द्विषः ॥२॥
विश्वा उत त्वया वयं धारा उदन्या इव । अति गाहेमहि द्विषः ॥३॥
शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे । त्वं घृतेभिराहुतः ॥४॥
त्वं नो असि भारताग्ने वशाभिरुक्षभिः । अष्टापदीभिराहुतः ॥५॥
द्र्वन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः । सहसस्पुत्रो अद्भुतः ॥६॥

7.

Ṣréshṭhaṃ yavishṭha bhāratā́gne dyumántam ā́ bhara | váso puruspṛ́haṃ rayím || 1 || mā́ no árātir īṣata devásya mártyasya ca | párshi tásyā utá dvisháḥ || 2 || víṣvā utá tváyā vayáṃ dhā́rā udanyā̀ iva | áti gāhemahi dvíshaḥ || 3 || ṣúciḥ pāvaka vándyó 'gne bṛihád ví rocase | tváṃ ghṛitébhir ā́hutaḥ || 4 || tváṃ no asi bhāratā́gne vaṣā́bhir ukshábhiḥ | ashṭā́padībhir ā́hutaḥ || 5 || drvànnaḥ sarpírāsutiḥ pratnó hótā váreṇyaḥ | sáhasas putró ádbhutaḥ || 6 ||

O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy. 7

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature's bounties our offerings in due order; and may you grace this place of worship with your blessings. 8

7

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches. 1

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries. 2

Thus protected by you, may we force a way through our enemies, like torrents of water. 3

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion. 4

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds. 5

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable. 6

(८) अष्टमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । (१-५) प्रथमादि-
पञ्चर्चां गायत्री, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

॥२९॥ वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि । यशस्तमस्य मीळ्हुषः ॥१॥
यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिं । चारुप्रतीक आहुतः ॥२॥
य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते । यस्य व्रतं न मीयते ॥३॥
आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा । अञ्जानो अजरैरभि ॥४॥
अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः । विश्वा अधि श्रियो दधे ॥५॥
अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥६॥

8.

Vājayánn iva nū́ ráthān yógāñ agnér úpa stuhi | yaṣás-
tamasya mīḷhúshaḥ || 1 || yáḥ sunīthó dadāṣúshe 'juryó ja-
ráyann arím | cā́rupratīka ā́hutaḥ ||2|| yá u ṣriyā́ dámeshv
ā́ doshóshási praṣasyáte | yásya vratám̱ ná mī́yate || 3 || ā́
yáḥ svàr ṇá bhānúnā citró vibhā́ty arcíshā | añjānó ajárair
abhí || 4 || átrim ánu svarā́jyam agním ukthā́ni vāvṛidhuḥ |
víṣvā ádhi ṣríyo dadhe || 5 || agnér índrasya sómasya de-
vā́nām ūtíbhir vayám | árishyantaḥ sacemahy abhí shyāma
pṛitanyatáḥ || 6 ||

(९) नवमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥१॥

9.

Ní hótā hotṛishádane vídānas tveshó dīdivā́ñ asadat su-
dákshaḥ | ádabdhavratapramatir vásishṭhaḥ sahasrambharáḥ
ṣúcijihvo agníḥ || 1 ||

8

May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth. 1

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates. 2

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated. 3

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun. 4

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory. 5

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us. 6

9

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. 1

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥२॥
विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

tvám̱ dūtás tvám u naḥ paraspā́s tvám̱ vásya ā́ vṛishabha praṇetā́ | ágne tokásya nas táne tanū́nām áprayuchan dī́dyad bodhi gopā́ḥ ||2|| vidhéma te paramé jánmann agne vidhéma stómair ávare sadhásthe | yásmād yóner udáritha yáje tám prá tvé havī́ṅshi juhure sám-'ddhe || 3 ||

अग्ने यजस्व हविषा यजीयाञ्छ्रुष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥
उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥
सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥६॥

ágne yájasva havíshā yájīyāñ chrushṭí deshṇám abhí gṛiṇīhi rā́dhaḥ | tvám̱ hy ási rayipátī rayīṇā́m̱ tvám̱ ṣukrásya vácaso manótā || 4 || ubháyam̱ te ná kshīyate vasavyám̱ divé-dive jā́yamānasya dasma | kṛidhí kshumántam̱ jaritā́ram agne kṛidhí pátim̱ svapatyásya rāyáḥ || 5 || saínānīkena suvidátro asmé yáshṭā devā́ñ ā́yajishṭhaḥ svastí | ádabdho gopā́ utá naḥ paraspā́ ágne dyumád utá revád didīhi || 6 ||

O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature's bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6

(१०) दशमं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२॥ जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥१॥
श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥२॥

10.

Johū́tro agníḥ prathamáḥ pitévelás padé mánushā yát sámiddhaḥ | śríyaṃ vásāno amṛ́to vícetā marmṛjényaḥ śravasyàḥ sá vājī́ || 1 || śrūyā́ agníś citrábhānur hávam me víśvābhir gīrbhír amṛ́to vícetāḥ | śyāvā́ rátham vahato róhitā votárushā́ha cakre víbhṛitraḥ || 2 ||

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥
जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥४॥
आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥५॥

uttānā́yām ajanayan súshūtam bhúvad agníḥ purupéśāsu gárbhaḥ | śíriṇāyāṃ cid aktúnā máhobhir áparīvṛito vasati prácetāḥ || 3 || jígharmy agním havíshā ghṛiténa pratikshiyántam bhúvanāni víśvā | pṛithúṃ tiraścā́ váyasā bṛihántaṃ vyácishṭham ánnai rabhasáṃ dṛíśānam || 4 || ā́ viśvátaḥ pratyáñcam jígharmy arakshásā mánasā táj jusheta | máryaśrī spṛihayádvarṇo agnír nábhimṛíśe tanvā̀ járbhurāṇaḥ || 5 ||

10

The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped. 1

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions. 2

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, un-enveloped by darkness. 3

I anoint the fire-divine with my oblation of butter where-upon it brightens, all the regions, wide in its all compre-hending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames. 4

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with un-hesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. 5

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम ।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥६॥

jñeyá bhāgáṃ sahasānó váreṇa tvádūtāso manuvád vadema | ánūnam agníṃ juhvā̀ vacasyā́ madhupṛ́caṃ dhanasā́ johavīmi || 6 ||

(११) एकादशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-२०) प्रथमादिविंशत्यृचां विराट्स्थाना, (२१) एकविंश्याश्च त्रिष्टुप् छन्दसी ॥

॥३॥ श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥
सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥२॥
उक्थेष्विन्नु शूर येषु चाकन्स्तोमेष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥
शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥४॥

11.

Ṣrudhí hávam indra mā́ rishaṇyaḥ syā́ma te dāváne vásūnām | imā́ hí tvā́m ū́rjo vardháyanti vasūyávaḥ síndhavo ná ksharántaḥ || 1 || sṛijó mahī́r indra yā́ ápinvaḥ párishṭhitā áhinā ṣūra pūrvī́ḥ | ámartyaṃ cid dāsám mányamānam ávābhinad ukthaír vāvṛidhānáḥ || 2 || ukthéshv ín nú ṣūra yéshu cākán stómeshv indra rudríyeshu ca | túbhyéd etā́ yā́su mandasānáḥ prá vāyáve sisrate ná ṣubhrā́ḥ || 3 || ṣubhráṃ nú te ṣúshmaṃ vardháyantaḥ ṣubhráṃ vájram bāhvór dádhānāḥ | ṣubhrás tvám indra vāvṛidhānó asmé dā́sīr víṣaḥ sū́ryeṇa sahyāḥ || 4 ||

May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom. 6

11

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you. 1

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless. 2

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you. 3

We are now invigorating your brilliant strength and placing the adamantine power of will in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination. 4

गुहा हितं गुह्यं गूळ्हमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो द्यां तस्तभ्वांसमहन्नहिं शूर वीर्येण ॥५॥
॥४॥ स्तवा नु त इन्द्र पूर्व्या महान्युत स्तवाम नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥६॥
हरी नु त इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वार्ष्टाम् ।
वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

gúhā hitáṃ gúhyaṃ
gūḷhám apsv ápīvṛitam māyínaṃ kshiyántam | utó apó
dyā́ṃ tastabhvā́ṅsam áhann áhiṃ ṣūra vīryèṇa || 5 || ||
stávā nú ta indra pūrvyā́ mahā́ny utá stavāma nū́tanā
kṛitáni | stávā vájram bāhvór uṣántaṃ stávā hárī sū́ryasya
ketū́ || 6 || hárī nú ta indra vājáyantā ghṛitaṣcútaṃ svārám
asvārshṭām | ví samaná bhū́mir aprathishṭáraṅsta párvataṣ
cit sarishyán || 7 ||

नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥८॥
इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥
अरोरवीद्वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।
नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥१०॥

ní párvataḥ sādy áprayuchan sám mā-
tṛíbhir vāvaṣānó akrān | dūré pāré vā́ṇīṃ vardháyanta ín-
dreshitāṃ dhamánim paprathan ní || 8 || índro mahā́ṃ sín-
dhum āṣáyānam māyāvínaṃ vṛitrám asphuran níḥ | áreje-
tāṃ ródasī bhiyāné kánikradato vṛíshṇo asya vájrāt || 9 ||
**ároravīd vṛíshṇo asya vájró 'mānushaṃ yán mánusho ni-
jū́rvāt | ní māyíno dānavásya māyā́ ápādayat papiván su-
tásya || 10 ||**

By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions. 5

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed : let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination. 6

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forth-coming virtuous thoughts. The level earth,—physical personality—anxiously expects the fall of the rain, as the gathering cloud passes by. 7

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self. 8

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul. 9

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil. 10

॥५॥ पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥
त्वे इन्द्राप्यभूम विप्रा धियं वनेम ऋतया सपन्तः ।
अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥
स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः ।
शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम् ॥१३॥

píbā-pibéd indra ṣūra sómam mándantu tvā mandínaḥ sutā́saḥ | pṛiṇántas te kukshī́ vardhayantv itthā́ sutáḥ paurá índram āva || 11 || tvé indrā́py abhūma víprā dhíyam vanema ṛitayā́ ṡápantaḥ | avasyávo dhīmahi práṣastiṃ sadyás te rāyó dāváne syāma || 12 || syā́ma té ta indra yé ta ūtí avasyáva ū́rjaṃ vardháyantaḥ | ṣushmíntamaṃ yáṃ cākánāma devāsmé rayíṃ rāsi vīrávantam || 13 ||

रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः ।
सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रणीतिम् ॥१४॥
व्यन्त्विन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यदिन्द्र ।
अस्मान्त्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्भिरर्कैः ॥१५॥
॥६॥ बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन् ॥१६॥

rā́si kshā́yam rā́si mitrám asmé rā́si ṣárdha indra mā́rutaṃ naḥ | sajóshaso yé ca mandasānā́ḥ prá vāyávaḥ pānty ágraṇītim || 14 || vyántv ín nú yéshu mandasānás tṛipát sómam pāhi drahyád indra | asmā́n sú pṛitsv ā́ tarutrā́vardhayo dyā́m bṛihádbhir arkaíḥ || 15 ||

bṛihánta ín nú yé te tarutrokthébhir vā sumnám āvívāsān | stṛiṇānā́so barhíḥ pastyā̀vat tvótā íd indra vā́jam agman || 16 ||

O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम् ॥१७॥

ugréshv ín nú şūra mandasānás tríkadrukeshu pāhi sómam indra | pradódhuvac chmáşrushu prīṇānó yāhí háribhyām sutásya pītím || 17 ||

धिष्वा शवः शूर येन वृत्रमवाभिनद्दानुमौर्णवाभम् ।
अपावृणोर्ज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र ॥१८॥

dhishvá̄ şávaḥ şūra yéna vṛitrám avábhinad dá̄num aurṇavābhám | ápāvṛiṇor jyótir á̄ryāya ní savyatáḥ sādi dásyur indra || 18 ||

सनेम ये त ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून् ।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥१९॥

sánema yé ta ūtíbhis táranto víşvā spṛídha á̄ryeṇa dásyūn | asmábhyam tát tvāshṭrám vişvárūpam árandhayaḥ sākhyásya tritáya || 19 ||

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः ।
अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान् ॥२०॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥२१॥

asyá suvānásya mandínas tritásya ny árbudam vāvṛidhānó astaḥ | ávartayat sū́ryo ná cakrám bhinád valám índro áñgirasvān || 20 || nūnám sá̄ te práti váram jaritré duhīyád indra dákshiṇā maghónī | şíkshā stotṛíbhyo máti dhag bhágo no bṛihád vadema v. s. || 21 ||

Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamantine determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21

[अथ द्वितीयोऽनुवाकः ॥] (१२) द्वादशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१॥
यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः ॥२॥

12.

Yó jātá evá prathamó mánasvān devó devā́n krátunā paryábhūshat | yásya śúshmād ródasī ábhyasetām nṛimṇásya mahnā́ sá janāsa índraḥ || 1 || yáḥ pṛithivī́m vyáthamānām ádṛiṅhad yáḥ párvatān prákupitāñ́ áramṇāt | yó antárikshaṃ vimamé várīyo yó dyā́m ástabhnāt sá janāsa índraḥ || 2 ||

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥३॥
येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

yó hatvā́him áriṇāt saptá síndhūn yó gā́ udā́jad apadhā́ valásya | yó áśmanor antár agníṃ jajā́na saṃvṛík samátsu s. j. í. || 3 || yénemā́ víśvā cyávanā kṛitā́ni yó dā́saṃ várṇam ádharaṃ gúhā́kaḥ | śvaghnī́va yó jigīvā́ñ laksháṃ ā́dad aryáḥ pushṭā́ni s. j. í. || 4 ||

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

yáṃ smā pṛichánti kúha séti ghorám utém āhur naíshó astī́ty enam | só aryáḥ pushṭī́r víja ivā́ mināti śrád asmai dhatta s. j. í. || 5 ||

12

O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he ?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5

॥८॥ यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६॥
यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥
यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥
यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥९॥
यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥

yó radhrásya coditā́ yáḥ kriṣásya yó brahmáṇo nā́dhamānasya kīréḥ | yuktágrāvṇo yó 'vitā́ suṣipráḥ sutásomasya s. j. í. || 6 || yásyā́ṣvāsaḥ pradíṣi yásya gā́vo yásya grā́mā yásya víṣve ráthāsaḥ | yáḥ sū́ryam yá ushásam jajā́na yó apā́ṃ netā́ s. j. í. || 7 || yáṃ krándasī saṃyatī́ vihváyete páre 'vara ubháyā amítrāḥ | samānáṃ cid rátham ātasthivā́ṅsā nā́nā havete s. j. í. || 8 || yásmān ná ṛité vijáyante jánāso yáṃ yúdhyamānā ávase hávante | yó víṣvasya pratimā́nam babhū́va yó acyutacyút s. j. í. || 9 || yáḥ ṣáṣvato máhy éno dádhānān ámanyamānāñ chárvā jaghā́na | yáḥ ṣárdhate nā́nudádāti ṣṛidhyā́ṃ yó dásyor hantā́ s. j. í. || 10 ||

॥९॥ यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

yáḥ ṣámbaram párvateshu kshiyántaṃ catvāriṅṣyā́ṃ ṣarády anvávindat | ojāyámānaṃ yó áhiṃ jaghā́na dā́nuṃ ṣáyānaṃ s. j. í. || 11 ||

O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is crual towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The *resplendent* here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥
द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥
यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥
यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

yáḥ saptáraṣmir vṛishabhás túvishmān avā́sṛijat sártave saptá síndhūn | yó rauhiṇám ásphurad vájrabāhur dyā́m āróhantaṃ s. j. í. || 12 || dyā́vā cid asmai pṛithivī́ namete ṣúshmāc cid asya párvatā bhayante | yáḥ somapā́ nicitó vájrabāhur yó vájrahastaḥ s. j. í. || 13 || yáḥ sunvántam ávati yáḥ pácantaṃ yáḥ ṣáṅsantaṃ yáḥ ṣaṣamānám ūtī́ | yásya bráhma várdhanaṃ yásya sómo yásyedáṃ rā́dhaḥ s. j. í. || 14 || yáḥ sunvaté pácate dudhrá ā́ cid vā́jaṃ dárdarshi sá kílāsi satyáḥ | vayáṃ ta indra viṣváha priyā́saḥ suvī́rāso vidátham ā́ vadema || 15 ||

(१३) त्रयोदशं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–१२) प्रथमादि-द्वादशर्चां जगती, (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते ।
तदाहना अभवत्पिप्युषी पयोंऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

13.

Ṛitúr jánitrī tásyā apás pári makshū́ jātá ā́viṣad yā́su várdhate | tád āhanā́ abhavat pipyúshī páyo 'ṅṣóḥ pīyū́sham prathamáṃ tád ukthyàm || 1 ||

O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

13

The rainy season is the mother of nectar, which as soon as born of her, enters into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1

सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम् ।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥२॥
अन्वेको वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥३॥

sadhrím á yanti pári bíbhratīḥ páyo viṣvápsnyāya prá bharanta bhójanam | samānó ádhvā pravátām anushyáde yás tákṛiṇoḥ prathamáṃ sásy ukthyàḥ || 2 || ánv éko vadati yád dádāti tád rūpá minán tádapā éka īyate | víṣvā ékasya vinúdas titikshate yás tákṛi⁰ || 3 ||

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते ।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥४॥
अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः ।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥५॥

prajábhyaḥ pushṭíṃ vibhájanta āsate rayím iva pṛishṭhám prabhávantam āyaté | ásinvan dáṅshṭraiḥ pitúr atti bhójanaṃ yás tákṛi⁰ || 4 || ádhākṛiṇoḥ pṛithivíṃ saṃdṛíṣe divé yó dhautīnám ahihann áriṇak patháḥ | táṃ tvā stómebhir udábhir ná vājínaṃ deváṃ devá ajanan sásy ukthyàḥ || 5 ||

॥११॥ यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ ।
स शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः ॥६॥

yó bhójanaṃ ca dáyase ca várdhanam ārdrád á ṣúshkam mádhumad dudóhitha | sá ṣevadhíṃ ní dadhishe vivásvati víṣvasyaíka īṣishe sásy u. || 6 ||

The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiences of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्यवनीरधारयः ।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः ॥७॥
यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः ॥८॥

yáḥ pushpíṇīṣ ca prasvàṣ ca dhármaṇā́dhi dā́ne vy ávánīr ádhārayaḥ | yáṣ cā́samā ájano didyúto diví urúr ūrvā́ñ abhítaḥ s. u. || 7 || yó nā́rmarám sahávasum níhantave prikshā́ya ca dāsávesāya cā́vahaḥ | ūrjáyantyā áparivishṭam āsyàm utaívā́dyá purukrit s. u. || 8 ||

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥
विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम् ।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥१०॥

ṣatám vā yásya dáṣa sākám ā́dya ékasya ṣrushṭaú yád dha codám ā́vitha | arajjaú dásyūn sám unab dabhī́taye suprāvyò abhavaḥ s. u. || 9 || víṣvéd ánu rodhanā́ asya paúṅsyaṃ dadúr asmai dadhiré kṛitnáve dhánam | shā́ḷ astabhnā vishṭíraḥ páñca saṃdṛíṣaḥ pári paró abhavaḥ s. u. || 10 ||

॥१२॥ सुप्रवाचनं तव वीर वीर्यं यदेकेन क्रतुना विन्दसे वसु ।
जातूष्ठिरस्य प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

supravācanáṃ táva vīra vīryàṃ yád ékena krátunā vindáse vásu | jātū́shṭhirasya prá váyaḥ sáhasvato yá cakártha séndra víṣvāsy ukthyàḥ || 11 ||

You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11

अरमयः सरपसस्तराय कं तुर्वीतये च वय्याय च स्रुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१३॥

áramayaḥ sárapasas tárāya
káṃ turvítaye ca vayyā̀ya ca srutím | nīcā́ sántam úd ana-
yaḥ parāvṛíjam prā́ndháṃ sroṇáṃ ṣraváyan s. u. || 12 ||
asmábhyaṃ tád vaso dānā́ya rā́dhaḥ sám arthayasva bahú
te vasavyàm | índra yác citráṃ ṣravasyā́ ánu dyū́n bṛi-
hád vadema v. s. || 13 ||

(१४) चतुर्दशं सूक्तम

(१-१२) द्वादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥१॥
अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम् ।
तस्मा एतं भरत तद्वशायँ एष इन्द्रो अर्हति पीतिमस्य ॥२॥

14.

Ádhvaryavo bháraténdrāya sómam ā́matrebhiḥ siñcatā mádyam ándhaḥ | kāmí hí vīráḥ sádam asya pītíṃ juhóta vṛíshṇe tád íd eshá vashṭi || 1 || ádhvaryavo yó apó vavrivā́ṅsaṃ vṛitráṃ jaghā́nāṣányeva vṛikshám | tásmā etám bharata tadvaṣā́yañ eshá índro arhati pītím asya || 2 ||

You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowlines of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वलं वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोर्णुत जूर्न वस्त्रैः ॥३॥
अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून् ।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥४॥

ádhvaryavo yó dṛíbhīkaṃ jaghā́na yó gā́ udā́jad ápa hí valáṃ váḥ | tásmā etám antárikshe ná vā́tam índraṃ sómair órṇuta jū́r ná vástraiḥ || 3 || ádhvaryavo yá úraṇaṃ jaghā́na náva cakhvā́ṅsaṃ navatíṃ ca bāhū́n | yó árbudam áva nīcā́ babādhé tám índraṃ sómasya bhṛithé hinota || 4 ||

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥५॥
अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

ádhvaryavo yáḥ sv áṣnaṃ jaghā́na yáḥ ṣúshṇam aṣúshaṃ yó vyàṅsam | yáḥ íprum námuciṃ yó rudhikrā́ṃ tásmā índrāyā́ndhaso juhota || 5 || ádhvaryavo yáḥ ṣatáṃ ṣámbarasya púro bibhédā́ṣmaneva pūrvī́ḥ | yó varcínaḥ ṣatám índraḥ sahásram apā́vapad bhúratā sómam asmai || 6 ||

॥१४॥ अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यावृणग्भरता सोममस्मै ॥७॥
अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

ádhvaryavo yáḥ ṣatám ā́ sahásram bhū́myā upásthé 'vapaj jaghanvā́n | kútsasyāyór atithigvásya vīrā́n ny ā́vṛiṇag bhúratā sómam asmai || 7 || ádhvaryavo yán naraḥ kāmáyādhve ṣrushṭí váhanto naṣathā tád índre | gábhastipūtam bharata ṣrutā́yéndrāya sómaṃ yajyavo juhota || 8 ||

O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments. 3

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long. 4

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles. 5

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils. 6

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality. 7

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests. 8

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥
अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत ॥१०॥

ádhvar-
yavaḥ kártanā ṣrushṭím asmai vánc nípūtaṃ vána ún na-
yadhvam | jushāṇó hástyam abhí vāvaṣc va índrāya sómam
madiráṃ juhota || 9 || ádhvaryavaḥ páyasódhar yáthā góḥ
sómcbhir īm priṇatā bhojám índram | védāhám asya ní-
bhṛitam ma ctád dítsantam bhū́yo yajatáṣ ciketa || 10 ||

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१२॥

ádhvaryavo yó divyásya vásvo yáḥ pā́rthivasya kshámya-
sya rā́jā | tám ū́rdaraṃ ná priṇatā yávcnéndraṃ sómcbhis
tád ápo vo astu || 11 || asmábhyaṃ tád — || 12 ||

(१५) पञ्चदशं सूक्तम

(१-१०) दशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

15.

Prá ghā nv àsya maható mahā́ni satyā́ satyásya kára-
ṇāni vocam | tríkadrukeshv apibat sutásyāsyá mádc áhim
índro jaghāna || 1 ||

O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

15

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1

अवंशे द्यामस्तभायद्बृहन्तमा रोदसी अपृणदन्तरिक्षम् ।
स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार ॥२॥
सद्मेव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार ॥३॥
स प्रवोळ्हॄन्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार ॥४॥
स ईं महीं धुनिमेतोररम्णात्सो अस्नातॄनपारयत्स्वस्ति ।
त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार ॥५॥

avaṅṣé dyā́m astabhāyad bṛihántam ā́ ródasī apṛiṇad antárikshaṃ | sá dhārayad pṛithivī́m papráthac ca sómasya tā́ máda índraṣ cakāra || 2 || sádmeva práco ví mimāya mā́nair vájreṇa khā́ny atṛiṇan nadī́nām | vṛíthāsṛijat pathíbhir dīrghayāthaíḥ sómasya tā́ — || 3 || sá pravoḷhṝ́n parigátyā dabhī́ter víṣvam adhāg ā́yudham iddhé agnaú | sáṃ góbhir áṣvair asṛijad ráthebhiḥ só⁰ || 4 || sá īm mahī́ṃ dhúnim étor aramṇāt só asnātṝ́n apārayat svastí | tá utsnā́ya rayím abhí prá tasthuḥ só⁰ || 5 ||

॥१६॥ सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष ।
अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार ॥६॥
स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक् ।
प्रति श्रोणः स्थाद्व्यनगचष्ट सोमस्य ता मद इन्द्रश्चकार ॥७॥

sódañcaṃ síndhum ariṇān mahitvā́ vájreṇā́na ushásaḥ sám pipesha | ajaváso javínībhir vivṛiṣcán só⁰ || 6 || sá vidvā́ñ apagohám kanī́nām āvír bhávann úd atishṭhat parāvṛík | práti ṣroṇá sthād vy ànág acashṭa só⁰ || 7 ||

He establishes heaven in the supportless space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantine bull-dozers, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantine radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥
स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥१०॥

bhinád
valám áṅgirobhir gṛiṇānó ví párvatasya dṛiṅhitány airat |
riṇág ródhāṅsi kṛitrímāṇy eshāṃ só° || 8 || svápnenābhyú-
pyā cúmuriṃ dhúniṃ ca jaghántha dásyum prá dabhítim
āvaḥ | rambhí cid átra vivide híraṇyaṃ só° || 9 || nūnáṃ sá
te práti — || 10 ||

(१६) षोडशं सूक्तम्
(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-८) प्रथमाद्यष्टर्चां जगती,
(९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥१७॥ प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे ।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥१॥
यस्मादिन्द्राद्बृहतः किं चनेमृते विश्वान्यस्मिन्त्संभृताधि वीर्या ।
जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

16.

Prá vaḥ satā́ṃ jyéshṭhatamāya sushṭutím agnáv iva sam-
idhāné havír bhare | índram ajuryáṃ jaráyantam ukshi-
táṃ sanā́d yúvānam ávase havāmahe || 1 || yásmād índrād
bṛihatáḥ kíṃ canéṃ ṛité víṣvāṇy asmin sámbhṛitā́dhi vīr-
yā̀ | jaṭháre sómaṃ tanvì sáho máho háste vájram bhárati
ṣīrsháṇi krátum || 2 ||

Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss. 8

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss. 9

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 10

16

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil. 1

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head. 2

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः ।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥
विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

ná kshoṇíbhyām paribhvè ta indriyáṃ ná samudraíḥ párvatair indra te ráthaḥ | ná te vájram ánv aṣnoti káṣ caná yád āṣúbhiḥ pátasi yójanā purú || 3 || víṣve hy àsmai yajatáya dhṛishṇáve krátum bháranti vṛishabháya sáṣcate | vṛ́shā yajasva havíshā vidúshṭaraḥ píbendra sómaṃ vṛishabhéṇa bhānúnā || 4 ||

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

vṛ́shṇaḥ kóṣaḥ pavate mádhva ūrmír vṛishabhánnāya vṛishabháya pátave | vṛ́shaṇādhvaryū́ vṛishabháso ádrayo vṛ́shaṇaṃ sómaṃ vṛishabháya sushvati || 5 ||

॥१८॥ वृषा ते वज्र उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा ।
वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृप्णुहि ॥६॥
प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

vṛ́shā te vájra utá te vṛ́shā rátho vṛ́shaṇā hárī vṛishabháṇy áyudhā | vṛ́shṇo mádasya vṛishabha tvám īṣisha índra sómasya vṛishabhásya tṛipṇuhi || 6 || prá te návaṃ ná sámane vacasyúvam bráhmaṇā yāmi sávaneshu dádhṛishiḥ | kuvín no asyá vácaso nibódhishad índram útsaṃ ná vásunaḥ sicāmahe || 7 ||

O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificient and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamantine weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7

पुरा संबाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

purá sambādhád abhy á vavṛitsva no
dhenúr ná vatsám̤ yávasasya pipyúshī | sakṛít sú te suma-
tíbhiḥ ṣatakrato sám pátnībhir ná vṛíshaṇo nasīmahi || 8 ||
nūnám̤ sá — || 9 ||

(१७) सप्तदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८-९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दंहितान्यैरयत् ॥१॥
स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत् ।
शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥
अधाकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥३॥

17.

Tád asmai návyam aṅgirasvád arcata ṣúshmā yád asya pratnáthodírate | víṣvā yád gotrá sáhasā párīvṛitā máde sómasya dṛiṅhitány aírayat || 1 || sá bhūtu yó ha prathamáya dháyasa ójo mímāno mahimánam átirat | ṣúro yó yutsú tanvàm parivyáta ṣírsháṇi dyám mahiná práty amuñcata || 2 || ádhākṛiṇoḥ prathamám̤ vīryàm mahád yád asyágre bráhmaṇā ṣúshmam aírayaḥ | ratheshṭhéna háryaṣvena vícyutāḥ prá jīráyaḥ sisrate sadhryàk príthak || 3 ||

May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 9

17

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ॥४॥
स प्राचीनान्पर्वतान्दृंहदोजसाधराचीनमकृणोदपामपः ।
अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥५॥

ádhā yó víṣvā bhúvanābhí majmáneṣānakṛít právayā abhy ávardhata | ā́d ródasī jyótishā váhnir ā́tanot sī́vyan támāṅsi dúdhitā sám avyayat || 4 || sá prācī́nān párvatān dṛiṅhad ójasādharācī́nam akṛiṇod apā́m ápaḥ | ádhārayat pṛithivī́ṃ viṣvádhāyasam ástabhnān māyáyā dyā́m avasrásaḥ || 5 ||

॥२०॥ सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि ।
येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः ॥६॥
अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३ येन मामहः ॥७॥

sásmā áram bāhúbhyāṃ yáṃ pitā́kṛiṇod víṣvasmād ā́ janúsho védasas pári | yénā pṛithivyā́ṃ ní krívim ṣayádhyai vájreṇa hatvy ávṛiṇak tuvishváṇiḥ || 6 || amājū́r iva pitróḥ sácā satī́ samānā́d ā́ sádasas tvā́m iye bhágam | kṛidhí praketám úpa māsy ā́ bhara daddhí bhāgáṃ tanvò yéna māmáhaḥ || 7 ||

भोजं त्वामिन्द्र वयं हुवेम ददिष्ट्वमिन्द्रापांसि वाजान् ।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

bhojáṃ tvā́m indra vayáṃ huvema dadísh ṭvám indrā́pāṅsi vā́jān | aviḍḍhī̆ndra citráyā na ūtī́ kṛidhí vṛishann indra vásyaso naḥ || 8 || nūnáṃ sā́ — || 9 ||

He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamantine forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9

(१८) अष्टादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ प्राता रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥१॥
सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्य ऊं जनन्त सो अन्येभिः सचते जेन्यो वृषा ॥२॥

18.

Prātā́ rátho návo yoji sásniṣ cáturyugas trikaṣáḥ saptáraṣmiḥ | dáṣāritro manushyàḥ svarshā́ḥ sá ishṭíbhir matíbhī ráṅhyo bhūt || 1 || sā́smā áram prathamáṃ sá dvitī́yam utó tṛitī́yam mánushaḥ sá hótā | anyásyā gárbham anyá ū jananta só anyébhiḥ sacate jényo vṛíshā || 2 ||

हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन ।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥३॥

hárī nú kaṃ rátha índrasya yojam āyaí sūkténa vácasā návena | mó shú tvā́m átra baháyo hí víprā ní rīraman yájamānāso anyé || 3 ||

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥४॥
आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम् ॥५॥

á dvā́bhyāṃ háribhyām indra yāhy ā́ catúrbhir ā́ shaḍbhír hūyámānaḥ | ā́shṭābhír daṣábhiḥ somapéyam ayáṃ sutáḥ sumakha mā́ mṛídhas kaḥ || 4 || ā́ viṅṣatyā́ triṅṣátā yāhy arvā́ṅ ā́ catvāriṅṣátā háribhir yujānáḥ | ā́ pañcāṣátā surátbebhir indrá shashṭyā́ saptatyā́ somapéyam || 5 ||

18

In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun's brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5

॥२२॥ आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥
मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व ॥७॥
न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

ā́sītyā́ navatyā́ yāhy arvā́ñ ā́ ṣaténa háribhir uhyámā-naḥ | ayáṃ hí te ṣunáhotreshu sóma índra tvāyā́ pári-shikto mádāya || 6 || máma bráhmendra yāhy áchā víṣvā hárī dhurí dhishvā ráthasya | purutrā́ hí vihávyo babhū́thāsmíñ chūra sávane mādayasva || 7 || ná ma índreṇa sakhyáṃ ví yoshad asmábhyam asya dákshiṇā duhīta | úpa jyéshṭhe várūthe gábhastau prāyé-prāye jigīvā́ṅsaḥ syā́ma || 8 || nū-nám sā́ — || 9 ||

(१९) एकोनविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥ अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः ॥१॥
अस्य मन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत् ।
प्र यद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

19.

Ápāyy asyándhaso mádāya mánīshiṇaḥ suvānásya prá-yasaḥ | yásminn índraḥ pradívi vāvṛidhāná óko dadhé brah-maṇyántaṣ ca náraḥ || 1 || asyá mandānó mádhvo vájrahastó 'him índro arṇovṛítaṃ ví vṛiṣcat | prá yád váyo ná svása-rāṇy áchā práyāṅsi ca nadī́nāṃ cákramanta || 2 ||

Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation. 6

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations. 7

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

19

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes. 1

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamantine determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests. 2

स माहिन इन्द्रो अर्णो अपां प्रैरयदहिहाच्छा समुद्रम् ।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत् ॥३॥
सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे हन्ति वृत्रम् ।
सद्यो यो नृभ्यो अतसाय्यो भूत्पस्पृधानेभ्यः सूर्यस्य सातौ ॥४॥
स सुन्वत इन्द्रः सूर्यमा देवो रिणङ्मर्त्याय स्तवान् ।
आ यद्रयिं गुहदवद्यमस्मै भरदंशं नैतशो दशस्यन् ॥५॥

sá máhina índro árṇo apā́m praírayad ahihā́chā samudrám | ájanayat sū́ryaṃ vidád gā́ aktúnā́hnāṃ vayúnāni sādhat || 3 || só apratī́ni mánave purū́ṇī́ndro dāṣad dāṣúshe hánti vṛitrám | sadyó yó nṛíbhyo atasā́yyo bhū́t paspṛidhānébhyaḥ sū́ryasya sātaú || 4 || sá sunvatá índraḥ sū́ryam ā́ devó riṇañ mártyāya stavā́n | ā́ yád rayíṃ guhádavadyam asmai bhárad áṅṣaṃ naítaṣo daṣasyán || 5 ||

॥२४॥ स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥६॥
एवा त इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधरदेवस्य पीयोः ॥७॥
एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

sá randhayat sadívaḥ sā́rathaye ṣúshṇam aṣúshaṃ kúyavaṃ kútsāya | dívodāsāya navatíṃ ca návéndraḥ púro vy aìrac chámbarasya || 6 || evā́ ta indrocátham ahema ṣravasyā́ ná tmánā vājáyantaḥ | aṣyā́ma tát sā́ptam āṣushāṇā́ nanámo vádhar ádevasya pīyóḥ || 7 || evā́ te gṛitsamadā́ḥ ṣūra mánmāvasyávo ná vayúnāni takshuḥ | brahmaṇyánta indra te návīya ísham ū́rjaṃ sukshitíṃ sumnám aṣyuḥ || 8 || nūnáṃ sá — || 9 ||

That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presentor of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificient learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

(२०) विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः। इन्द्रो देवता। (१-२, ४-९) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचद्वयस्य च त्रिष्टुप्, (३) तृतीयायाश्च विराड्रूपा छन्दसी ॥

॥२५॥ वयं ते वय इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम् ।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥१॥
त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान् ।
त्वमिनो दाशुषो वरूतेत्थाधीरभि यो नक्षति त्वा ॥२॥

20.

Vayáṃ te váya indra viddhí shú ṇaḥ prá bharāmahe vājayúr ná rátham | vipanyávo dī́dhyato manīshā́ sumnám íyakshantas tvā́vato nṝ́n || 1 || tváṃ na indra tvā́bhir ūtī́ tvāyató abhishṭipā́si jánān | tvám inó dāṣúsho varūtétthā́dhīr abhí yó nákshati tvā || 2 ||

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता ।
यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत् ॥३॥
तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शाशदुश्च ।
स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः ॥४॥
सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन् ।
मुष्णन्नुषसः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥५॥

sá no yúvéndro johū́traḥ sákhā ṣivó narā́m astu pātā́ | yáḥ ṣáṅsantaṃ yáḥ ṣaṣamānám ūtī́ pácantaṃ ca stuvántaṃ ca praṇéshat || 3 || tám u stushā índraṃ táṃ griṇīshe yásmin purā́ vāvridhúḥ ṣāṣadúṣ ca | sá vásvaḥ kā́mam pīparad iyāṇó brahmaṇyató nū́tanasyāyóḥ || 4 || só áṅgirasām ucáthā jujushvā́n bráhmā tūtod índro gātúm ishṇán | mushṇánn ushásaḥ sū́ryeṇa stavā́n áṣṇasya cic chiṣnathat pūrvyā́ṇi || 5 ||

20

We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5

॥२६॥ स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः ।
अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान् ॥६॥
स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥७॥

sá ha ṣrutá índro náma devá ūrdhvó bhuvan mánushe dasmátamaḥ | áva priyám arṣasanásya sāhvāñ chíro bharad dāsásya svadhávān || 6 || sá vṛitrahéndraḥ krishṇáyonīḥ puraṃdaró dā́sīr airayad ví | ájanayan mánave kshám apáṣ ca satrā́ ṣáṅsaṃ yájamānasya tūtot || 7 ||

तस्मै तवस्यमनु दायि सत्रेन्द्राय देवेभिरर्णसातौ ।
प्रति यदस्य वज्रं बाह्वोर्धुर्हत्वी दस्यून्पुर आयसीर्नि तारीत् ॥८॥
नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

tásmai tavasyàm ánu dāyi satréndrāya devébhir árṇasātau | práti yád asya vájram bāhvór dhúr hatví dásyūn púra ā́yasīr ní tārīt || 8 || nūnáṃ sā́ — || 9 ||

(२१) एकविंशं सूक्तम्
(१–६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१–५) प्रथमादिपञ्चर्चां जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥१॥

21.

Viṣvajíte dhanajíte svarjíte satrājíte nṛijíta urvarājíte | aṣvajíte gojíte abjíte bharéndrāya sómaṃ yajatā́ya haryatám || 1 ||

May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malacious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

21

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

abhibhúve 'bhibhaṅgā́ya vanvaté 'shāḷhāya sáhamānāya vedháse | tuvigráye váhnaye dushṭárītave satrāsā́he náma índrāya vocata || 2 ||

सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः ।
वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

satrāsāhó janabhakshó janaṃsahás cyávano yudhmó ánu jósham ukshitáḥ | vṛitaṃcayáḥ sáhurir vikshv āritá índrasya vocam prá kṛitáni vīryā̀ ||3||

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः ।
रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत् ॥४॥

anānudó vrishabhó dódhato vadhó gambhīrá ṛishvó ásamashṭakāvyaḥ | radhracodáḥ snáthano vīḷitás pṛithúr índraḥ suyajñá ushásaḥ svàr janat || 4 ||

यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः ।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥
इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥६॥

yajñéna gātúm aptúro vividrire dhíyo hinvānā́ uśíjo manīshíṇaḥ | abhisvárā nishádā gā́ avasyáva índre hinvānā́ dráviṇāny āṣata ||5|| índra ṣréshṭhāni dráviṇāni dhehi cíttiṃ dákshasya subhagatvám asmé | pósham rayīṇā́m árishṭiṃ tanū́nāṃ svādmā́nam vācáḥ sudinatvám áhnām || 6 ||

May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificient, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6

(२२) द्वाविंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । इन्द्रो देवता । (१) प्रथमर्च अष्टिः, (२-४) द्वितीयादितृचस्य चातिशक्वरी, (४) चतुर्थ्या अष्टिर्वा छन्दसी ॥

॥२८॥ त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

22.

Tríkadrukeshu mahishó yávāsiram tuvisúshmas tripát sómam apibad víshnuna sutám yáthāvasat | sá īm mamāda máhi kárma kártave mahām urúm saínam sascad devó devám satyám índram satyá índuh || 1 ||

अध त्विषीमाँ अभ्योजसा क्रिविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

ádha tvíshīmāñ abhy ójasā krívim yudhābhavad ā ródasī aprinad asya majmánā prá vāvridhe | ádhattānyám jatháre prém aricyata saínam — || 2 ||

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

sākám jātáh krátunā sākám ójasā vavakshitha sākám vriddhó vīryaih sāsahír mrídho vícarshanih | dátā rádha stuvaté kámyam vásu saínam — || 3 ||

22

Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3

तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यद्देवस्य शवसा प्रारिणा असुं रिणन्नपः ।
भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥४॥

táva tyán nár-
yam nritó 'pa indra prathamám pūrvyám diví pravácyam kritám | yád devásya śávasā prárinā ásum rinánn apáh | bhúvad víśvam abhy ádevam ójasā vidád úrjam śatákratur vidád ísham || 4 ||

(२३) त्रयोविंशं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१, ५, ९, ११, १७, १९) प्रथमापञ्चमीनवम्येकादशीसप्तदश्येकोनविंश्यृचां ब्रह्मणस्पतिः, (२-४, ६-८, १०, १२-१६, १८) द्वितीयादिपष्ठ्यादितृचयोर्दशम्या द्वादश्यादिपञ्चानामष्टादश्याश्च बृहस्पतिर्देवते । (१-१४, १६-१८) प्रथमादिचतुर्दशर्चां षोडश्यादितृचस्य च जगती, (१५, १९) पञ्चदश्येकोनविंश्योश्च त्रिष्टुप् छन्दसी ॥

॥२९॥ गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥१॥
देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥
आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीममममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥३॥

23.

Ganánām tvā ganápatim havāmahe kavím kavīnám upa-
máśravastamam | jyeshtharájam bráhmanām brahmanas pata
á nah śrinvánn ūtíbhih sīda sádanam || 1 || deváś cit te
asurya prácetaso bríhaspate yajñíyam bhāgám ānaśuh |
usrá iva súryo jyótishā mahó víśveshām íj janitá bráhma-
nām asi || 2 || á vibádhyā pariráps támāṅsi ca jyótishman-
tam rátham ritásya tishthasi | bríhaspate bhīmám amitra-
dámbhanam rakshohánam gotrabhídam svarvídam || 3 ||

That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us. 4

23

We invite you, supreme Lord, suprascient amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections. 1

Through your favours, even the benevolent Nature's bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge. 2

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss. 3

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥४॥
न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

sunī-
tíbhir nayasi trā́yase jánaṃ yá's túbhyaṃ dā́ṣān ná tám áṅho aṣnavat | brahmadvíshas tápano manyumī́r asi bṛ́haspate máhi tát te mahitvanám || 4 || ná tám áṅho ná duritáṃ kútaṣ caná nā́rātayas titirur ná dvayāvínaḥ | víṣvā íd asmād dhvaráso ví bādhase yáṃ sugopā́ rákshasi brahmaṇas pate || 5 ||

॥३०॥ त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥६॥
उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥
त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥८॥
त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥९॥

tváṃ no gopā́ḥ pathikṛ́d vicakshaṇás táva vratā́ya matíbhir jarāmahe | bṛ́haspate yó no abhí hváro dadhé svā́ tám marmartu duchúna hárasvatī || 6 || utá vā yó no marcáyād ánāgaso 'rātīvā́ mártaḥ sānukó vṛ́kaḥ | bṛ́haspate ápa táṃ vartayā patháḥ sugáṃ no asyaí devávītaye kṛdhi || 7 || trātā́raṃ tvā tanū́nāṃ havāmahé 'vaspartar adhivaktā́ram asmayúm | bṛ́haspate devanído ní barhaya má durévā úttaraṃ sumnám ún naṣan || 8 || tváyā vayáṃ suvṛ́dhā brahmaṇas pate spārhā́ vásu manushyā́ dadīmahi | yā́ no dūré taḷíto yā́ árātayo 'bhí sánti jambháyā tā́ anapnásaḥ || 9 ||

With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despites knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme. 4

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord suprascient defend and protect, for you drive away from him all that is treacherous and injurious. 5

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme. 6

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment. 7

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you. 8

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions. 9

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥१०॥

॥२१॥ अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्दमिता वीळुहर्षिणः ॥११॥
अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥१२॥

tváyā vayáṁ uttamáṃ dhīmahe váyo bríhaspate páprinā sásninā yujā́ | mā́ no duḥṣáṅsō abhidipsúr īṣata prá suṣáṅsā matíbhis tārishīmahi || 10 ||

anānudó vrishabhó jágmir āhaváṃ níshṭaptā ṣátrum prítanāsu sāsahíḥ | ási satyá riṇayā́ brahmaṇas pata ugrásya cid damitā́ vīḷuharshíṇaḥ || 11 || ádevena mánasā yó rishaṇyáti ṣāsā́m ugró mányamāno jíghāṅsati | bríhaspate mā́ práṇak tásya no vadhó ní karma manyúṃ durévasya ṣárdhataḥ || 12 ||

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनंधनम् ।
विश्वा इदर्यो अभिदिप्स्वो३ मृधो बृहस्पतिर्वि ववर्हा रथाँ इव ॥१३॥
तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत्त उक्थ्यं१ बृहस्पते वि परिरापो अर्दय ॥१४॥
बृहस्पते अति यदर्यो अर्हाद्द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥

bháreshu hávyo námasopasádyo gánta vā́jeshu sánitā dhánaṃ-dhanam | víṣvā íd aryó abhidipsvò mrídho bríhaspátir ví vavarha ráthaṅ iva || 13 || téjishṭhayā tapaní rakshásas tapa yé tva nidé dadhiré drishṭávīryam | āvís tát krishva yád ásat ta ukthyàm bríhaspate ví parirā́po ardaya || 14 || bríhaspate áti yád aryó árhād dyumád vibhā́ti krátumaj jáneshu | yád dīdáyac chávasa ritaprajāta tád asmā́su dráviṇaṃ dhehi citrám || 15 ||

May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascient, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15

॥३२॥ मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

mā́ na stenébhyo yé abhí druhás padé nirāmíṇo ripávó 'nneshu jāgṛidhúḥ | á devánām óhate ví vráyo hṛidí bṛ́haspate ná paráḥ sámno viduḥ || 16 ||

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥१७॥

víṣvebhyo hí tvā bhúvanebhyas pári tváshṭā́janat sā́mnaḥ-sāmnaḥ kavíḥ | sá ṛiṇacíd ṛiṇayā́ bráhmaṇas pátir druhó hantā́ mahá ṛitásya dhartári || 17 ||

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥१८॥

táva ṣriyé vy àjihīta párvato gávām gotrám udásṛijo yád aṅgiraḥ | índreṇa yujā́ támasā párīvṛitam bṛ́haspate nír apā́m aubjo arṇavám || 18 ||

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

bráhmaṇas pate tvám asyá yantā́ sūktásya bodhi tánayaṃ ca jinva | víṣvaṃ tád bhadráṃ yád ávanti devā́ bṛihád vadema — || 19 ||

O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-supreme, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 19

(२४) चतुर्विंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-१०) प्रथमर्चो दशम्याश्च बृहस्पतिः, (२-९,११,१३-१६) द्वितीयाद्यष्टानामेकादश्यास्त्रयोदश्यादिचतसृणाश्च ब्रह्मणस्पतिः, (१२) द्वादश्याश्चेन्द्राब्रह्मणस्पती देवताः । (१-११,१३-१५) प्रथमाद्येकादशर्चां त्रयोदश्यादितृचस्य च जगती. (१२,१६) द्वादशीषोडश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीढ्वान्त्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥
यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम् ॥२॥

24.

Sémám aviḍḍhi prábhṛitiṃ yá íṣishe 'yā́ vidhema návaya mahā́ girā́ | yáthā no mīḍhvā́n stávate sákhā táva bṛíhaspate sī́shadhaḥ sótá no matím || 1 || yó nántvāny ánaman ny ójasotā́dardar manyúnā ṣámbarāṇi ví | prā́cyāvayad ácyutā bráhmaṇas pátir ā́ cā́viṣad vásumantaṃ ví párvatam || 2 ||

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता ।
उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥
अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥४॥

tád devā́nāṃ devátamāya kártvam áṣrathnan dṛiḷhā́vradanta vīḷitā́ | úd gā́ ājad ábhinad bráhmaṇā valám ágūhat támo vy àcakshayat svàḥ || 3 || áṣmāsyam avatám bráhmaṇas pátir mádhudhāram abhí yám ójasā́tṛiṇat | tám evá víṣve papire svardṛ́ṣo bahú sākáṃ sisicur útsam udríṇam ||4||

24

Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom. 1

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom. 2

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine. 3

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar. 4

सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

sánā tā́ ká cid bhúvanā bhávītvā mā́dbhíḥ saráḍbhir dúro varanta vaḥ | áyatantā carato anyád-anyad íd yā́ cakā́ra vayúnā bráhmaṇas pátiḥ || 5 ||

।२॥ अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम् ।
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम् ॥६॥
ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः ।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम् ॥७॥

abhinákshanto abhí yé tám ānasúr nidhím paṇīnā́m paramáṃ gúhā hitám | té vidvā́ṅsaḥ praticákshyā́nṛitā púnar yáta u ā́yan tád úd īyur āvíṣam || 6 || ṛitā́vānaḥ praticákshyā́nṛitā púnar āta ā́ tasthuḥ kaváyo mahás patháḥ | té bāhúbhyāṃ dhamitám agním áṣmani nákiḥ shó asty áraṇo jahúr hí tám || 7 ||

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥८॥
स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

ṛitájyena kshipréṇa bráhmaṇas pátir yátra váshṭi prá tád aṣnoti dhánvanā | tásya sādhvī́r íshavo yábhir ásyati nṛicákshaso dṛiṣáye kárṇayonayaḥ || 8 || sá saṃnayáḥ sá vinayáḥ puróhitaḥ sá súshṭutaḥ sá yudhí bráhmaṇas pátiḥ | cākshmó yád vā́jam bhárate matī́ dhánād ít sū́ryas tapati tapyatúr vṛíthā ||9||

For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in tne conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

vibhú prabhú
prathamám mehánāvato bríhaspáteḥ suvidátrāṇi rā́dhyā |
imā́ sātā́ni venyásya vājíno yéna jánā ubháye bhuñjaté
víṣaḥ || 10 ||

॥३॥ योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

yó 'vare vṛijáne viṣváthā vibhúr mahā́m u raṇváḥ ṣá-
vasā vavákshitha | sá devó devā́n práti paprathe prithú
víṣvéd u tā́ paribhū́r bráhmaṇas pátiḥ || 11 || víṣvaṃ sa-
tyám maghavānā yuvór íd ā́paṣ caná prá minanti vratáṃ
vām | áchendrābrahmaṇaspatī havír nó 'nnaṃ yújeva vā-
jínā jigātam || 12 ||

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥१४॥

utā́ṣishṭhā ánu ṣriṇvanti váhnayaḥ sa-
bhéyo vípro bharate matí dhánā | vīḷudvéshā ánu váṣa ṛi-
ṇám ādadíḥ sá ha vājí samithé bráhmaṇas pátiḥ || 13 ||
bráhmaṇas páter abhavad yathāvaṣáṃ satyó manyúr máhi
kármā karishyatáḥ | yó gā́ udā́jat sá divé ví cābhajan ma-
hī́va rītíḥ ṣávasāsarat príthak || 14 ||

The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascient, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascient, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascient becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽ वयस्वतः ।
वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥१५॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१६॥

bráhmaṇas pate suyá-
masya viṣváhā rāyáḥ syāma rathyò váyasvataḥ | vīréshu
vīrā̃ñ úpa pṛiṅdhi nas tvám̱ yád īṣāno bráhmaṇā véshi me
hávam || 15 || bráhmaṇas pate tvám asya — || 16 ||

(२५) पञ्चविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥४॥ इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत् ।
जातेन जातमति स प्र सर्स्रते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥१॥
वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्बोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥२॥
सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा ।
अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

25.

Indhāno agním̱ vanavad vanushyatáḥ kṛitábrahmā ṣū-
ṣuvad rātáhavya ít | jāténa jātám áti sá prá sarsṛite yám̱
-yam̱ yújam̱ kṛiṇuté bráhmaṇas pátiḥ || 1 || vīrébhir vīrā́n
vanavad vanushyató góbhī rayím paprathad bódhati tmánā |
tokám̱ ca tásya tánayam̱ ca vardhate yám̱-yam̱ — || 2 ||
síndhur ná kshódaḥ ṣímīvā̃ñ ṛighāyató vṛísheva vádhrīm̃r
abhí vashṭy ójasā | agnér iva prásitir náha vártave yám̱
-yam̱ — || 3 ||

O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

25

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy's warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3

तस्मा अर्षन्ति दिव्या असश्चतः स सत्वभिः प्रथमो गोषु गच्छति ।
अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥४॥
तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरूणि ।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

tásmā arshanti divyā́ asaṣcátaḥ sá sátvabhiḥ prathamó góshu gachati | ánibhṛishṭatavishir hanty ójasā yáṃ-yaṃ — || 4 || tásmā íd víṣve dhunayanta síndhavó 'chidrā ṣárma dadhire purū́ṇi | devā́nāṃ sumné subhágaḥ sá edhate yáṃ-yaṃ — || 5 ||

(२६) षड्विंशं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । ब्रह्मणस्पतिर्देवता । जगती छन्दः ॥

॥५॥ ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत् ।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥१॥
यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥
स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

26.

Ṛijúr íc cháṅso vanavad vanushyató devayánn íd ádevayantam abhy àsat | suprāvī́r íd vanavat pṛitsú dushṭáraṃ yájvéd áyajyor ví bhajāti bhójanam || 1 || yájasva vīra prá vihi manāyató bhadrám mánaḥ kṛiṇushva vṛitratū́rye | havísh kṛiṇushva subhágo yáthā́sasi bráhmaṇas páter áva ā́ vṛiṇīmahe || 2 || sá íj jánena sá viṣā́ sá jánmanā sá putraír vā́jam bharate dhánā nṛíbhiḥ | devā́nāṃ yáḥ pitáram āvívāsati ṣraddhā́manā havíshā bráhmaṇas pátim || 3 ||

Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

26

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones, acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुष्यतीमंहसो रक्षती रिषोंऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

yó asmai havyaír ghṛitávadbhir ávidhat prá tám prācā́ nayati bráhmaṇas pátiḥ | urushyátīm áṅhaso rákshatī rishó 'ṅhóṣ cid asmā urucákrir ádbhutaḥ || 4 ||

(२७) सप्तविंशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । आदित्या देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥
इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥
त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥
धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

27.

Ima gíra ādityébhyo ghṛitásnūḥ sanā́d rā́jabhyo juhvā̀ juhomi | sṛiṇótu mitró aryamā́ bhágo nas tuvijātó váruṇo dáksho áṅṣaḥ || 1 || imám stómam sákratavo me adyá mitró aryamā́ váruṇo jushanta | ādityā́saḥ súcayo dhā́rapūtā ávṛijinā anavadyā́ árishṭāḥ || 2 || tá ādityā́sa urávo gabhīrā́ ádabdhāso dípsanto bhūryakshā́ḥ | antáḥ paṣyanti vṛijinótá sādhú sárvaṃ rā́jabhyaḥ paramā́ cid ánti || 3 || dhāráyanta ādityā́so jágat sthā́ devā́ víṣvasya bhúvanasya gopā́ḥ | dīrghádhiyo rákshamāṇā asuryàm ṛitávānaṣ cáyamānā ṛiṇā́ni || 4 ||

The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificient and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

27

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,— they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature's debts. 4

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

vidyā́m ādityā ávaso vo asyá yád aryaman bhayá ā́ cin mayobhú | yushmā́kam mitrāvaruṇā práṇītau pári ṣvá-bhreva duritā́ni vṛijyām || 5 ||

॥७॥ सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥६॥
पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः ।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

sugó hí vo aryaman mitra pánthā anṛiksharó varuṇa sādhúr ásti | ténādityā ádhi vocatā no yáchatā no dushpa-rihántu ṣárma || 6 || pípartu no áditī rā́japutrā́ti dvéshāṅsy aryamā́ sugébhiḥ | bṛihán mitrásya váruṇasya ṣármópa syāma puruvī́rā árishṭāḥ || 7 ||

तिस्रो भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥८॥
त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥९॥

tisró bhū́mīr dhārayan trī́ṅr utá dyū́n trī́ṇi vratā́ vidáthe antár eshām | ṛiténādityā máhi vo mahitvám tád aryaman varuṇa mitra cā́ru || 8 || trī́ rocanā́ divyā́ dhārayanta hiraṇyáyāḥ ṣúcayo dhā́rapū-tāḥ | ásvapnajo animishā́ ádabdhā uruṣáṅsā ṛijáve mártyāya || 9 ||

May I be conscious, O suns (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord's grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God's grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा ॥१०॥

tvám víṣveshām varuṇāsi rā́jā yé ca devā́ asura yé ca mártāḥ | ṣatám no rāsva ṣarádo vicákshe 'çyā́máyūṅshi súdhitāni pū́rvā || 10 ||

॥८॥ न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥
यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

ná dakshiṇā́ ví cikite ná savyā́ ná prācī́nam ādityā nótá paṣcā́ | pā́kyā cid vasavo dhī́ryā cid yushmā́nīto ábhayam jyótir aṣyām || 11 || yó rā́jabhya ṛitaníbhyo dadā́ṣa yám vardháyanti pushṭáyaṣ ca nítyāḥ | sá revā́n yāti prathamó ráthena vasudā́vā vidátheshu praṣastáḥ || 12 ||

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥१३॥
अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥१४॥

ṣúcir apáḥ sūyávasā́ ádabdha úpa ksheti vṛiddhávayāḥ suvī́raḥ | nákish ṭám ghnanty ántito ná dūrā́d yá ādityā́nām bhávati práṇītau || 13 || ádite mítra váruṇotá mṛiḷa yád vo vayám cakṛimā́ kác cid ā́gaḥ | urv àṣyām ábhayam jyótir indra mā́ no dīrghā́ abhí naṣan támisrāḥ || 14 ||

O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificient and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain unmolested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।
उभा क्षयावाजयन्याति पृत्सूभावर्धौ भवतः साधू अस्मै ॥१५॥
या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।
अश्वीव ताँ अति येषं रथेनारिष्टा उरावा शर्मन्त्स्याम ॥१६॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥१७॥

ubhé asmai pīpayataḥ samīcī́ divó vṛishṭím subhágo nā́ma púshyan | ubhā́ ksháyāv ājáyan yāti pṛitsú́bhā́v árdhau bhavataḥ sādhū́ asmai || 15 || yā́ vo māyā́ abhidrúhe yajatrāḥ pā́ṣā ādityā ripáve víc̣ṛittāḥ | aṣvī́va tā́ñ áti yesham ráthenā́rishṭā urā́v ā́ ṣárman syāma || 16 || mā́hám maghóno varuṇa priyásya bhūridā́vna ā́ vidaṃ ṣū́nam āpéḥ | mā́ rāyó rājan suyámād áva sthām bṛihád vadema — || 17 ||

(२८) अष्टाविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । वरुणो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥१॥
तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥२॥

28.

Idáṃ kavér ādityásya svarā́jo víṣvāni sā́nty abhy àstu mahnā́ | áti yó mandró yajáthāya deváḥ sukīrtím bhikshe váruṇasya bhū́reḥ || 1 || táva vraté subhágāsaḥ syāma svādhyò varuṇa tushṭuvā́ṅsaḥ | upā́yana ushásāṃ gómatīnām agnáyo ná járamāṇā ánu dyū́n || 2 ||

Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life's conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature's bounties at this worship. 17

28

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2

तव स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥३॥
प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥४॥
वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

táva syāma puruvíra-
sya śármann uruśáṅsasya varuṇa praṇetaḥ | yūyáṃ naḥ
putrā aditer adabdhā abhí kshamadhvaṃ yújyāya devāḥ
|| 3 || prá sīm ādityó asṛijad vidhartā́ṅ ṛitáṃ síndhavo vá-
ruṇasya yanti | ná śrāmyanti ná ví mucanty eté váyo ná
paptū raghuyā́ párijman || 4 || ví mác chrathāya raśanā́m
ivā́ga ṛidhyā́ma te varuṇa khā́m ṛitásya | mā́ tántuś chedi
váyato dhíyam me mā́ mā́trā śāry apásaḥ purá ṛitóḥ
|| 5 ||

॥१०॥ अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥६॥
मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥७॥
नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

ápo sú myaksha varuṇa bhiyásam mát sámrāḷ ṛítāvó
'nu mā gṛibhāya | dā́meva vatsā́d ví mumugdhy áṅho nahí
tvád āré nimíshaś canéśe || 6 || mā́ no vadhaír varuṇa yé
ta ishṭā́v énaḥ kṛiṇvántam asura bhrīṇánti | mā́ jyótishaḥ
pravasathā́ni ganma ví shū́ mṛídhaḥ śiśratho jīváse naḥ
|| 7 || námaḥ purā́ te varuṇotá nūnám utāparáṃ tuvijāta
bravāma | tvé hí kam párvate ná śritā́ny ápracyutāni dū-
ḷabha vratā́ni || 8 ||

O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship. 3

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth. 4

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time. 5

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leylid's lord without you. 6

Do not harm us, O vernerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live. 7

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded. 8

पर ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥
यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

pára riṇā́ sāvīr ádha mátkritāni mā́hám rājann anyákritena bhojam | ávyushṭā ín nú bhū́yasīr ushā́sa ā́ no jīvā́n varuṇa tā́su ṣādhi || 9 || yó me rājan yújyo vā sákhā vā svápne bhayám bhīráve máhyam áha | stenó vā yó dípsati no vṛíko vā tvám tásmād varuṇa pāhy asmā́n || 10 || mā́hám maghóno — || 11 ||

(२९) एकोनत्रिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य गृत्समदो गार्त्समदः कूर्मो वा ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥११॥ धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः ।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥
यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

29.

Dhrítavratā ā́dityā íshirā āré mát karta rahasū́r ivá-gaḥ | ṣriṇvató vo váruṇa mítra dévā bhadrásya vidvā́ñ ávase huve vaḥ || 1 || yūyám devāḥ prámatir yūyám ójo yūyám dvéshāṅsi sanutár yuyota | abhikshattáro abhí ca kshámadhvam adyā́ ca no mṛiḷáyatāparám ca || 2 ||

O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

29

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us falicity both now and in future. 2

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥३॥
हये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम् ।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥४॥

kím ū
nú vaḥ kriṇavāmā́pareṇa kíṃ sánena vasava ā́pyena | yū-
yáṃ no mitrāvaruṇādite ca svastím indrāmaruto dadhāta
|| 3 || hayé devā yūyám íd āpáya stha té mriḷata nā́dha-
mānāya máhyam | mā́ vo rátho madhyamavā́ḷ rité bhūn
mā́ yushmávatsv āpíshu ṣramishma || 4 || prá va éko mi-
maya bhū́ry ā́go yán mā pitéva kitaváṃ ṣaṣāsá | āré pā́ṣā
āré aghā́ni devā mā́ mā́dhi putré vím iva grabhīshṭa || 5 ||

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट ॥५॥
अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥६॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥७॥

arváñco adyá bhavatā yajatrā ā́ vo hā́rdi bháyamāno vya-
yeyam | trā́dhvaṃ no devā nijúro vríkasya trā́dhvaṃ kar
tā́d avapádo yajatrāḥ || 6 || mā́hám maghóno — || 7 ||

What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being. 3

O illustrious ones, you are our friends and well-wishers. Being so, grant falicity to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives. 4

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird. 5

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wickeds. May you protect us from him who works us misfortune. 6

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature's bounties at this worship. 7

(३०) त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ७, ८, १०) प्रथमादिपञ्चर्चां सप्तम्या अष्टम्या उत्तरार्धर्चस्य दशम्याश्चेन्द्रः, (६) षष्ठ्या इन्द्रासोमौ, (८) अष्टम्या पूर्वार्धर्चस्य सरस्वती, (९) नवम्या बृहस्पतिः, (११) एकादश्याश्च मरुतो देवताः । (१-१०) प्रथमादि-दशर्चां त्रिष्टुप्, (११) एकादश्याश्च जगती छन्दसी ॥

॥१२॥ ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम् ॥१॥
यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥२॥
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

30.

Ṛitáṃ deváya kriṇvaté savitrá índrāyāhighné ná ra-
manta ápaḥ | áhar-ahar yāty aktúr apáṃ kíyāty á pratha-
máḥ sárga āsām || 1 || yó vṛitráya sínam átrábharishyat prá
táṃ jánitrī vidúsha uvāca | pathó rádantīr ánu jósham
asmai divé-dive dhúnayo yanty ártham || 2 || ūrdhvó hy
ásthād ádhy antárikshé 'dhā vṛitráya prá vadháṃ jabhāra|
míhaṃ vásāna úpa hím ádudrot tigmáyudho ajayac chá-
trum índraḥ || 3 ||

बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान् ।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥
अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः ।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्र गोनाम् ॥५॥

bṛíhaspate tápushásṇeva vidhya vṛíka-
dvaraso ásurasya vīrán | yáthā jaghántha dhṛishatá purá
cid evá jahi ṣátrum asmákam indra || 4 || áva kshipa divó
áṣmānam uccá yéna ṣátrum mandasānó nijúrvāḥ | tokásya
sātaú tánayasya bhúrer asmáñ ardháṃ kriṇutād indra gó-
nām || 5 ||

30

The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place ? 1

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrious actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers. 2

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamantine will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will. 3

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever. 4

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamantine will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance. 5

॥१३॥ प्र हि क्रतुं वृहथो यं वनुथो रध्रस्य स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥
न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम् ।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥
सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

prá hí krátuṃ vṛihátho yáṃ vanuthó radhrásya stho yájamānasya codaú | índrāsomā yuvám asmā́ñ avishṭam asmín bhayásthe kṛiṇutam u lokám || 6 || ná mā taman ná ṣraman nótá tandran ná vocāma mā́ sunotéti sómam | yó me pṛiṇā́d yó dádad yó nibódhād yó mā sunvántam úpa góbhir ā́yat || 7 || sárasvati tvám asmā́ñ aviḍḍhi marútvatī dhrishatī́ jeshi ṣátrūn | tyáṃ cic chárdhantam tavishīyámā-ṇam índro hanti vṛishabháṃ ṣáṇḍikānām || 8 ||

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥
अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि ।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥
तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

yó naḥ sá-nutya utá vā jighatnúr abhikhyā́ya táṃ tigiténa vidhya | bríhaspata ā́yudhair jeshi ṣátrūn druhé ríshantam pári dhehi rājan || 9 || asmā́kebhiḥ sátvabhiḥ ṣūra ṣúrair vīryà kṛidhi yā́ni te kártvāni | jyóg abhūvann ánudhūpitāso hatvī́ téshām ā́ bharā no vásūni || 10 || táṃ vaḥ ṣárdham mā́ru-taṃ sumnayúr girópa bruve námasā daívyaṃ jánam | yá-thā rayíṃ sárvavīraṃ náṣāmahā apatyasā́caṃ ṣrútyaṃ divé-dive || 11 ||

O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11

(३१) एकत्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । विश्वे देवा देवताः । (१-६) प्रथमादिषड्ऋचां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

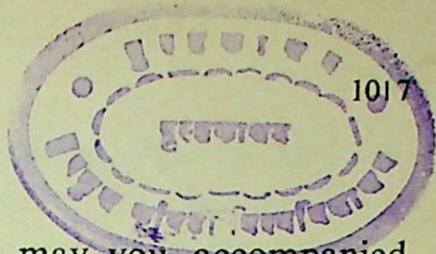
॥१४॥ अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥
अध स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम् ।
यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त पाणिभिः ॥२॥
उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः ।
अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये ॥३॥

31.

Asmā́kam mitrāvaruṇāvatam rátham ādityaí rudraír vásubhiḥ sacābhúvā | prá yád váyo ná páptan vásmanas pári ṣravasyávo hṛíshīvanto vanarshádaḥ || 1 || ádha smā na úd avatā sajoshaso rátham devāso abhí vikshú vājayúm | yád āṣávaḥ pádyābhis títrato rájaḥ pṛithivyā́ḥ sā́nau jáñghananta pāṇíbhiḥ || 2 || utá syá na índro viṣvácarshaṇir diváḥ ṣárdhena mā́rutena sukrátuḥ | ánu nú sthāty avṛikábhir ūtíbhī rátham mahé sanáye vā́jasātaye || 3 ||

उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा ग्नाभिः सजोषा जूजुवद्रथम् ।
इळा भगो बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती ॥४॥
उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे ॥५॥

utá syá devó bhúvanasya sakshánis tváshṭa gnā́bhiḥ sajóshā jūjuvad rátham | íḷā bhágo bṛihaddivótá ródasī pūshá púraṃdhir aṣvínāv ádhā pátī || 4 || utá tyé deví subhágé mithūdṛíṣoshásānáktā jágatām apījúvā | stushé yád vām pṛithivi návyasā váca sthātúṣ ca váyas trívayā upastíre || 5 ||



31

O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods. 1

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people. 2

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity). 3

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity. 4

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation). 5

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्योऽज एकपादुत ।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥
एता वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम् ।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अह धीतिमश्याः ॥७॥

utá vaḥ sáṅsam uṣíjām
iva ṣmasy áhir budhnyò 'já ékapād utá | tritá ṛibhukshā́ḥ
savitā́ cáno dadhe 'pā́ṃ nápād āṣuhémā dhiyā ṣámi || 6 ||
etā́ vo vasmy údyatā yajatrā átakshann āyávo návyase
sám | ṣravasyávo vā́jaṃ cakānā́ḥ sáptir ná ráthyo áha dhī-
tím aṣyāḥ || 7 ||

(३२) द्वात्रिंशं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्चो द्यावापृथिव्यौ, (२-३) द्वितीया-
तृतीययोरिन्द्रस्त्वष्टा वा, (४-५) चतुर्थीपञ्चम्यो राका, (६-७) षष्ठीसप्तम्योः सिनीवाली,
(८) अष्टम्याश्च लिङ्गोक्ता देवताः । (१-५) प्रथमादिपञ्चर्चां जगती,
(६-८) षष्ठ्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥१५॥ अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः ।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे ॥१॥
मा नो गुह्या रिप आयोरहन्दभन्मा न आभ्यो रीरधो दुच्छुनाभ्यः ।
मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे ॥२॥
अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

32.

Asyá me dyāvāpṛithivī ṛitāyató bhūtám avitrī́ vácasaḥ sísbāsataḥ | yáyor ā́yuḥ pratarám té idám purá úpastute vasūyúr vām mahó dadhe || 1 || mā́ no gúhyā rípa āyór áhan dabhan mā́ na ābhyó rīradho duchúnābhyaḥ | mā́ no ví yauḥ sakhyā́ viddhí tásya naḥ sumnāyatā́ mánasā tát tvemahe || 2 || áheḷatā mánasā ṣrushṭím ā́ vaha dúhānāṃ dhenúm pipyúshīm asaṣcátam | pádyābhir āṣúṃ vácasā ca vājínaṃ tváṃ hinomi puruhūta viṣváhā || 3 ||

We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

32

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥
यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥५॥
सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥६॥
या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥७॥
या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥८॥

rākā́m ahám
suhávām sushṭutí huve sriṇótu naḥ subhágā bódhatu
tmánā | sī́vyatv ápaḥ sūcyáchidyamānayā dádātu vīrám sa-
tádāyam ukthyàm || 4 || yā́s te rāke sumatáyaḥ supéṣaso
yā́bhir dádāsi dāṣúshe vásūni | tā́bhir no adyá sumánā
upā́gahi sahasraposhám subhage rárāṇā || 5 || sínīvāli prí-
thushṭuke yā́ devā́nām ási svása | jushásva havyám ā́hutam
prajā́m devi didiḍḍhi naḥ || 6 || yā́ subāhúḥ svaṅguríḥ su-
shū́mā bahusū́varī | tásyai viṣpátnyai havíḥ sinīvā́lyai juho-
tana || 7 || yā́ guṅgū́r yā́ sinīvālī́ yā́ rākā́ yā́ sárasvatī | in-
drāṇī́m ahva ūtáye varuṇānī́m svastáye || 8 ||

[अथ चतुर्थोऽनुवाकः ॥] (३३) त्रयस्त्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । रुद्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

33.

Ā́ te pitar marutām sumnám etu mā́ naḥ sū́ryasya
saṃdṛ́ṣo yuyothāḥ | abhí no vīró árvati kshameta prá jā-
yemahi rudra prajā́bhiḥ || 1 ||

I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

33

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्यस्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥
श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो ।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥
मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती ।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥
हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

tvádattebhī rudra ṣáṃtame-
bhiḥ ṣatáṃ hímā aṣīya bheshajébhiḥ | vy àsmád dvésho
vitaráṃ vy áṅho vy ámīvāṣ cātayasvā víshūcīḥ || 2 || ṣré-
shṭho jātásya rudra ṣriyā́si tavástamas tavásāṃ vajrabāho |
párshi ṇaḥ pārám áṅhasaḥ svastí víṣvā abhī́tī rápaso yu-
yodhi || 3 || mā́ tvā rudra cukrudhāmā námobhir mā́ dú-
shṭutī vṛishabha mā́ sáhūtī | ún no vīrā́ṅ arpaya bheshajé-
bhir bhisháktamaṃ tvā bhisháj̄āṃ ṣṛiṇomi || 4 || hávīmabhir
hávate yó havírbhir áva stómebhī rudráṃ dishīya | ṛidūdá-
raḥ suhávo mā́ no asyaí babhrúḥ suṣípro rīradhaṅ manā́yai
|| 5 ||

॥१७॥ उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।
घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम् ॥६॥
क्व स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

ún mā mamanda vṛishabhó marútvān tvákshīyasā vá-
yasā nā́dhamānam | ghṛíṇīva chāyā́m arapā́ aṣīyā́ vivāse-
yaṃ rudrásya sumnám || 6 || kvà syá te rudra mṛiḷayā́kur
hásto yó ásti bheshajó jálāshaḥ | apabhartā́ rápaso daívya-
syābhí nú mā vṛishabha cakshamīthāḥ || 7 ||

May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away meladies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours, which heals, cures, and gives comfort ? O showerer of benefits, may you be gracious to us. 7

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥
स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम् ॥९॥
अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

prá babhráve vṛishabháya ṣvitīcé mahó mahī́ṃ sushṭutím īrayāmi | namasyá kalmalīkínaṃ námobhir gṛiṇīmási tveshám̧ rudrásya náma || 8 || sthirébhir áñgaiḥ pururū́pa ugró babhrúḥ ṣukrébhiḥ pipiṣe híraṇyaiḥ | íṣānād asyá bhúvanasya bhū́rer ná vá u yoshad rudrád asuryàm || 9 || árhan bibharshi sáyakāni dhánvárhan nishkáṃ yajatáṃ viṣvárūpam | árhann idáṃ dayase víṣvam ábhvaṃ ná vá ójīyo rudra tvád asti || 10 ||

॥१८॥ स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥
कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥
या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१३॥

stuhí ṣrutáṃ gratasádaṃ yúvānam mṛigáṃ ná bhīmám upahatnúm ugrám | mṛilá jaritré rudra stávāno 'nyáṃ te asmán ní vapantu sénāḥ || 11 || kumāráṣ cit pitáraṃ vándamānam práti nānāma rudropayántam | bhū́rer dātáram sátpatiṃ gṛiṇīshe stutás tvám bheshajá rāsy asmé || 12 || yá vo bheshajá marutaḥ ṣúcīni yá ṣáṃtamā vṛishaṇo yá mayobhú | yáni mánur ávṛiṇītā pitá nas tá ṣáṃ ca yóṣ ca rudrásya vaṣmi || 13 ||

I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician. 8

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order. 9

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun. 10

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary. 11

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us. 12

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention. 13

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥
एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥१५॥

pári ṇo hetí rudrásya vṛijyāḥ pári tveshásya durmatír mahí gāt | áva sthirā́ maghávadbhyas tanushva mīḍhvas tokā́ya tánayāya mṛiḷa || 14 || evā́ babhro vṛishabha cekitāna yáthā deva ná hṛiṇīshé ná háṅsi | havanaśrún no rudrehá bodhi bṛihád v. v. s. || 15 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । मरुतो देवताः । (१-१४) प्रथमादि-चतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः ।
अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥१॥
द्यावो न स्तृभिश्चितयन्त खादिनो व्यभ्रिया न द्युतयन्त वृष्टयः ।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि ॥२॥
उक्षन्ते अश्वाँ अत्याँ इवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः ।
हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ पृषतीभिः समन्यवः ॥३॥

34.

Dhārāvarā́ marúto dhṛishṇvòjaso mṛigā́ ná bhīmā́s távishībhir arcínaḥ | agnáyo ná śuśucānā́ ṛijīshíṇo bhṛímiṃ dhámanto ápa gā́ avṛiṇvata || 1 || dyā́vo ná stṛíbhiś citayanta khādíno vy àbhríyā ná dyutayanta vṛishṭáyaḥ | rudró yád vo maruto rukmavakshaso vṛíshājani pṛíśnyāḥ śukrá ū́dhani || 2 || ukshánte áśvāñ átyāñ ivājíshu nadásya kárṇais turayanta āśúbhiḥ | híraṇyaśiprā maruto dávidhvataḥ pṛikshám yātha pṛíshatībhiḥ samanyavaḥ || 3 ||

May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

34

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥
इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥५॥

prikshé tá víṣvā bhúvanā vavakshire mitráya vā sádam á jīrádānavaḥ | príshadaṣvāso anavabhrárādhasa ṛijipyáso ná vayúneshu dhūrshádaḥ || 4 || índhanvabhir dhenúbhī rapṣádūdhabhir adhvasmábhiḥ pathíbhir bhrājadṛishṭayaḥ | á hansáso ná svásarāṇi gantana mádhor mádāya marutaḥ samanyavaḥ || 5 ||

॥२०॥ आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन ।
अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥
तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः ॥७॥
यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम् ॥८॥
यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः ॥९॥

á no bráhmāṇi marutaḥ samanyavo narám ná ṣáṅsaḥ sávanāni gantana | áṣvām iva pipyata dhenúm údhani kártā dhíyam jaritré vájapeṣasam || 6 || tám no dāta maruto vājínam rátha āpānám bráhma citáyad divé-dive | ísham stotṛíbhyo vṛijáneshu kāráve saním medhám árishṭam dushṭáram sáhaḥ || 7 || yád yuñjáte marúto rukmávakshasó 'ṣvān rátheshu bhága á sudánavaḥ | dhenúr ná ṣíṣve svásareshu pinvate jánāya rātáhavishe mahím ísham || 8 || yó no maruto vṛikátāti mártyo ripúr dadhé vasavo rákshatā risháḥ | vartáyata tápushā cakríyābhí tám áva rudrā aṣáso hantanā vádhaḥ || 9 ||

They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milch cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milch cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9

चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरतामदाभ्याः ॥१०॥

citráṃ tád vo maruto yáma cekite pṛ́ś-
nyā yád ū́dhar ápy āpáyo duhúḥ | yád vā nidé návamā-
nasya rudriyās tritáṃ járāya juratám adābhyāḥ || 10 ||

॥२१॥ तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामह ।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे ॥११॥
ते दशग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥
ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥
ताँ इयानो महि वरूथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतॄनभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥
यया रध्रं पारयथात्यंहो यया निदो मुञ्चथ वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो षु वाश्रेव सुमतिर्जिगातु ॥१५॥

tā́n vo mahó marúta evayā́vno víshṇor eshásya pra-
bhṛithé havāmahe | híraṇyavarṇān kakuhā́n yatásruco brah-
maṇyántaḥ ṣáṅsyaṃ rā́dha īmahe || 11 || té dáṣagvāḥ pra-
thamā́ yajñám ūhire té no hinvantūsháso vyúshṭishu | ushā́
ná rāmī́r aruṇaír ápornute mahó jyótishā ṣucatā́ góarṇasā
|| 12 || te kshoṇī́bhir aruṇébhir nā́ñjíbhī rudrā́ ṛitásya sáda-
neshu vāvṛidhuḥ | niméghamānā átyena pā́jasā suṣcandrā́ṃ
várṇaṃ dadhire supéṣasam || 13 || tā́ñ iyānó máhi várūtham
ūtáya úpa ghéd enā́ námasā gṛiṇīmasi | tritó ná yā́n páñca
hótṝīn abhíshṭaya āvavártad ávarāñ cakríyā́vase || 14 || yáyā
radhráṃ pāráyatháty áṅho yáyā nidó muñcátha vanditā́-
ram | arvā́cī sā́ maruto yā́ va ūtír ó shú vāṣréva sumatír
jigātu || 15 ||

O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspaee, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladles of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15

(३५) पञ्चत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अपां नपात् देवता । त्रिष्टुप् छन्दः ॥

॥२२॥ उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥१॥
इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥२॥
समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

35.

Úpem asṛikshi vājayúr vacasyā́ṃ cáno dadhīta nādyó
gíro me | apā́ṃ nápād āṣuhémā kuvít sá supéṣasas karati
jóshishad dhí || 1 || imā́ṃ sv àsmai hṛidá ā́ sútashṭam
mántraṃ vocema kuvíd asya védat | apā́ṃ nápād asuryà-
sya mahnā́ víṣvāny aryó bhúvanā jajāna || 2 || sám anyā́
yánty úpa yanty anyā́ḥ samānám ūrvā́ṃ nadyàḥ pṛiṇanti |
tám ū ṣúciṃ ṣúcayo dīdivā́ṅsam apā́ṃ nápātam pári ta-
sthur ā́paḥ || 3 ||

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥४॥
अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

tám ásmerā yuvatáyo yúvānam marmṛi-
jyámānāḥ pári yanty ā́paḥ | sá ṣukrébhiḥ ṣíkvabhī revád
asmé dīdā́yānidhmó ghṛitánirṇig apsú || 4 || asmaí tisró
avyathyā́ya nā́rīr devā́ya devī́r didhishanty ánnam | kṛítā
ivópa hí prasarsré apsú sá pīyū́shaṃ dhayati pūrvasū́nām
|| 5 ||

35

I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratingly useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated ! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, other's join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine females (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5

॥२३॥ अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नेशन्नानृतानि ॥६॥
स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधते वि भाति ॥७॥
यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥
अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥
हिरण्यरूपः स हिरण्यसंदृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥१०॥

ásvasyátra jánimāsyá ca svàr druhó risháḥ sampṛ́cah
pāhi sūrī́n | āmā́su pūrshú paró apramṛishyáṃ nā́rātayo ví
naṣan nā́nṛitāni || 6 || svá ā́ dáme sudúghā yásya dhenúḥ
svadhā́m pīpāya subhv ánnam atti | só apā́ṃ nápād ūrjá-
yann apsv àntár vasudéyāya vidhaté ví bhāti || 7 || yó apsv
ā́ ṣúcinā daívyena ṛitā́vā́jasra urviyā́ vibhā́ti | vayā́ íd anyā́
bhúvanāny asya prá jāyante vīrúdhaṣ ca prajā́bhiḥ || 8 ||
apā́ṃ nápād ā́ hy ásthād upástham jihmā́nām ūrdhvó vi-
dyútaṃ vásānaḥ | tásya jyéshṭham mahimā́naṃ váhantīr hí-
raṇyavarṇāḥ pári yanti yahvī́ḥ || 9 || híraṇyarūpaḥ sá hí-
raṇyasaṃdṛig apā́ṃ nápāt séd u híraṇyavarṇaḥ | hiraṇyá-
yāt pári yóner nishádyā hiraṇyadā́ dadaty ánnam asmai
|| 10 ||

॥२४॥ तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥११॥

tád asyā́nīkam utá cā́ru nā́māpīcyàṃ vardhate náptur
apā́m | yám indháte yuvatáyaḥ sám itthā́ híraṇyavarṇaṃ
ghṛitám ánnam asya || 11 ||

In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful vilains would be blessed by this energy, whether abiding in the immature or mature waters. 6

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy). 7

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydrodynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre. 8

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory. 9

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personified) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food. 10

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here. 11

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥
स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥
अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥
अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

asmaí bahūnā́m avamā́ya sákhye yajñaír vidhema námasā havírbhiḥ | sám sā́nu mā́rjmi dí-dhishāmi bílmair dádhāmy ánnaiḥ pári vanda ṛigbhíḥ || 12 || sá īṃ vṛíshājanayat tā́su gárbhaṃ sá īṃ śíśur dhayati táṃ rihanti | só apā́ṃ nápād ánabhimlātavarṇo 'nyásyeveha tanvā̀ vivesha || 13 || asmín padé paramé tasthivā́ṅsam adhvasmábhir viśvā́hā dīdivā́ṅsam | ā́po náptre ghṛitám ánnaṃ váhantīḥ svayám átkaiḥ pári dīyanti yahvī́ḥ || 14 || áyāṅsam agne sukshitíṃ jánāyā́yāṅsam u maghávadbhyaḥ suvṛiktím | víśvaṃ tád — || 15 ||

(३६) षट्त्रिंशं सूक्तम्

(१–६) षडृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१) प्रथमर्च इन्द्रो मधुश्च, (२) द्वितीयाया मरुतो माधवश्च, (३) तृतीयायास्त्वष्टा शुक्रश्च, (४) चतुर्थ्या अग्निः शुचिश्च, (५) पञ्चम्या इन्द्रो नभश्च, (६) षष्ठ्याश्च मित्रावरुणौ नभस्यश्च देवताः । जगती छन्दः ॥

॥२५॥ तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥१॥

36.

Túbhyaṃ hinvānó vasishṭa gā́ apó 'dhukshan sīm ávibhir ádribhir náraḥ | píbendra svā́hā práhutaṃ váshaṭkṛitaṃ hotrā́d ā́ sómam prathamó yá íṣishe || 1 ||

Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature's bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

36

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥
अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥३॥
आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि ॥४॥

yajñaíḥ
sámmiṣlāḥ príshatībhir ṛishṭíbhir yámañ chubhráso añjíshu
priyá́ utá | āsádyā barhír bharatasya sūnavaḥ potrá́d á́ só-
mam pibatā divo naraḥ || 2 || améva naḥ suhavā á́ hí gán-
tana ní barhíshi sadatanā ráṇishṭana | áthā mandasva juju-
shāṇó ándhasas tváshṭar devébhir jánibhiḥ sumádgaṇaḥ
|| 3 || á́ vakshi deváñ ihá vipra yákshi coṣán hotar ní shadā
yónishu trishú | práti vīhi prásthitaṃ somyám mádhu pí-
bá́gnīdhrāt táva bhāgásya tṛipṇuhi || 4 ||

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥
जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

eshá syá te tanvò
nṛimṇavárdhanaḥ sáha ójaḥ pradívi bāhvór hitáḥ | túbhyaṃ
sutó maghavan túbhyam á́bhṛitas tvám asya bráhmaṇā́d á́
tṛipát piba || 5 || jushéthāṃ yajñám bódhataṃ hávasya me
sattó hótā nivídaḥ pūrvyá́ ánu | áchā rá́jānā náma ety
āvṛítam praṣāstrá́d á́ pibataṃ somyám mádhu || 6 ||

O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests. 2

O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted. 3

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir —spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share. 4

O bounteous person, here is the augmenter of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice. 5

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director. 6

(३७) सप्तत्रिंशं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१–४) प्रथमादिचतुर्ऋचां द्रविणोदाः,
(५) पञ्चम्या अश्विनौ, (६) षष्ठ्याश्चाग्निर्देवताः । जगती छन्दः ॥

॥१॥ मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वष्ट्यासिचम् ।
तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥१॥
यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥२॥

37.

Mándasva hotrád ánu jósham ándhasó 'dhvaryavaḥ sá
pūrṇā́m vashṭy āsícam | tásmā etám bharata tadvaṣó da-
dír hotrád sómam draviṇodaḥ píba ṛitúbhiḥ || 1 || yám u
pū́rvam áhuve tám idám huve séd u hávyo dadír yó nā́ma
pátyate | adhvaryúbhiḥ prásthitam somyám mádhu potrā́t
sómam d. p. ṛi. || 2 ||

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥
अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम् ।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

médyantu te váhnayo yébhir íyasé
'rishaṇyan vīḷayasvā vanaspate | āyū́yā dhṛishṇo abhigū́ryā
tvā́ṃ neshṭrā́t sómaṃ — || 3 || ápād dhotrā́d utá potrā́d
amattotá neshṭrā́d ajushata práyo hitám | turī́yam pā́tram
ámṛiktam ámartyaṃ draviṇodā́ḥ pibatu drāviṇodasáḥ || 4 ||

37

O Lord, bestower of gifts, may you by gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons. 1

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 2

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 3

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest). 4

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् ।
पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥५॥
जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम् ।
विश्वेभिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः ॥६॥

arvā́ñcam adyá yayyàm nrivā́hanam ráthaṃ yuñjāthām ihá vāṃ vimócanam | priṅktáṃ havíṅshi mádhunā hí kaṃ gatám áthā sómam pibataṃ vājinīvasū || 5 || jóshy agne samídhaṃ jóshy ā́hutiṃ jóshi bráhma jányaṃ jóshi sushṭutím | víṣvebhir víṣvāñ ritúnā vaso mahá uṣáñ devā́ñ uṣatáḥ pāyayā havíḥ || 6 ||

(३८) अष्टात्रिंशं सूक्तम

(१-११) एकादशर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

॥२॥ उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥१॥
विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥२॥
आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदतमानं चिदेतोः ।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥३॥

38.

Úd u shyá deváḥ savitā́ savā́ya ṣaṣvattamáṃ tádapā váhnir asthāt | nūnáṃ devébhyo ví hí dhā́ti rátnam áthā́bhajad vītíhotraṃ svastaú || 1 || víṣvasya hí ṣrushṭáye devá ūrdhváḥ prá bāhávā prithúpāṇiḥ sísarti | ā́paṣ cid asya vratá ā́ nímrigrā ayáṃ cid vā́to ramate párijman || 2 || āṣúbhiṣ cid yā́n ví mucāti nūnám árīramad átamānaṃ cid étoḥ | ahyárshūṇāṃ cin ny àyāñ avishyā́m ánu vratáṃ savitúr móky ā́gāt || 3 ||

May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature's bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

38

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature's bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds: It is in accordance with the creator's eternal laws, (that as the sun sets), night approaches. 3

पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद्व्यृ१तूँरदर्धररमतिः सविता देव आगात् ॥४॥
नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥५॥

púnaḥ sám avyad vítataṃ váyantī
madhyā́ kártor ny ádhāc chákma dhī́raḥ | út saṃhā́yāsthād
vy ṛitū́ñr adardhar arámatiḥ savitā́ devá ā́gāt || 4 || nā́naú-
kāṅsi dúryo víṣvam ā́yur ví tishṭhate prabhaváḥ ṣóko
agnéḥ | jyéshṭham mātā́ sūnáve bhāgám ā́dhād ánv asya
kétam ishitáṃ savitrā́ || 5 ||

॥३॥ समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥६॥
त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥७॥
याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥८॥
न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

samā́vavarti víshṭhito jigīshúr víṣveshāṃ kā́maṣ cára-
tām amā́bhūt | ṣā́ṣvāñ ápo víkṛitaṃ hitvy ā́gād ánu vra-
táṃ savitúr daívyasya || 6 || tváyā hitám ápyam apsú bhā-
gáṃ dhánvā́nv ā́ mṛigayáso ví tasthuḥ | vánāni víbhyo ná-
kir asya tā́ni vratā́ devásya savitúr minanti || 7 || yādrā-
dhyàṃ váruṇo yónim ápyam ániṣitaṃ nimíshi járbhurā-
ṇaḥ | víṣvo mārtāṇḍó vrajám ā́ paṣúr gāt sthaṣó jánmāni
savitā́ vy ā́kaḥ || 8 || ná yásyéndro váruṇo ná mitró vratám
aryamā́ ná minánti rudráḥ | nā́rātayas tám idáṃ svastí
huvé deváṃ savitā́raṃ námobhiḥ || 9 ||

Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a a while, rises and well defines the seasons. 4

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator. 5

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set). 6

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun. 7

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest. 8

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate. 9

भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य संगथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

bhágaṃ dhíyaṃ vājáyantaḥ púraṃdhiṃ nárāṣáṅso gnáspátir no avyāḥ | āyé vāmásya saṃgathé rayīṇā́ṃ priyā́ devásya savitúḥ syāma || 10 || asmábhyaṃ tád divó adbhyáḥ prithivyás tváyā dattáṃ kā́myaṃ rā́dha ā́ gāt | ṣáṃ yát stotṛ́bhya āpáye bhávāty uruṣáṅsāya savitar jaritré || 11 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥४॥ ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥
प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे ।
मेने इव तन्वा शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥
शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्राऽर्वाञ्चा यातं रथ्येव शक्रा ॥३॥

39.

Grávāneva tád íd árthaṃ jarethe grídhreva vrikshám nidhimántam ácha | brahmā́ṇeva vidátha ukthaṣā́sā dūtéva hávyā jányā purutrā́ || 1 || prātaryā́vāṇā rathyeva vīrā́jéva yamā́ váram ā́ sacethe | méne iva tanvā̀ ṣúmbhamāne dámpatīva kratuvídā jáneshu || 2 || ṣṛíṅgeva naḥ prathamā́ gantam arvák chaphā́v iva járbhurāṇā tárobhiḥ | cakravākéva práti vástor usrārvā́ñcā yātam rathyèva ṣakrā || 3 ||

May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

39

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान् ॥४॥
वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक् ।
हस्ताविव तन्वे३ शंभविष्ठा पादेव नो नयतं वस्यो अच्छ ॥५॥
॥५॥ ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः ।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥
हस्तेव शक्तिमभि संददी नः क्षामेव नः समजतं रजांसि ।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम् ॥७॥
एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥८॥

nāvéva naḥ pārayataṃ yugéva nábhyeva na upadhíva pra-
dhíva | sváneva no árishaṇyā tanū́nāṃ khṛígaleva visrásaḥ
pātam asmā́n || 4 || vā́tevājuryā́ nadyèva rītír akshí iva cá-
kshushā́ yātam arvā́k | hástāv iva tanvè ṣámbhavishṭhā pā́-
deva no nayataṃ vásyo ácha || 5 ||

óshṭhāv iva mádhv āsné vádantā stánāv iva pipyataṃ
jīvHis nah | nā́seva nas tanvò rakshitā́rā kárṇāv iva su-
ṣrútā bhūtam asmé || 6 || hásteva ṣaktím abhí saṃdadī́ naḥ
kshā́meva naḥ sám ajataṃ rájāṅsi | imā́ gíro aṣvinā yu-
shmayántīḥ kshṇótreṇeva svádhitiṃ sáṃ ṣiṣītam || 7 || etā́ni
vām aṣvinā várdhanāni bráhma stómaṃ gṛitsamadā́so akran |
tā́ni narā jujushāṇópa yātam bṛihád — || 8 ||

(४०) चत्वारिंशं सूक्तम्

(१-६) षड्चस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्याः पूर्वार्धस्य च सोमापूषणौ, (६) षष्ठ्या उत्तरार्धस्य चादितिर्देवताः । त्रिष्टुप् छन्दः ॥

॥६॥ सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

40.

Sómāpūshaṇā jánanā rayīṇā́ṃ jánanā divó jánanā pṛi-
thivyā́ḥ | jātaú víṣvasya bhúvanasya gopaú devā́ akṛiṇvann
amṛítasya nā́bhim || 1 ||

Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

40

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु ॥२॥
सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

imaú devaú jáyamānau jushante-maú támāṅsi gūhatām ájushṭā | ābhyā́m índraḥ pakvám āmā́sv antáḥ somāpūshábhyāṃ janad usríyāsu || 2 || sómā-pūshaṇa rájaso vimánaṃ saptácakraṃ ráthaṃ ávisvamin-vam | vishūvṛítam mánasā yujyámānaṃ táṃ jinvatho vṛi-shaṇā páñcaraṣmim || 3 ||

दिव्य१न्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥४॥
विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥
धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु ।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥६॥

livy ànyáḥ sádanaṃ cakrá uccā́ pṛithivyā́m anyó ádhy antárikshe | tā́v asmábhyam puru-vā́ram purukshúṃ rāyás póshaṃ ví shyatāṃ nā́bhim asmé || 4 || víṣvāny anyó bhúvanā jajā́na víṣvam anyó abhicá-kshāṇa eti | sómāpūshaṇāv ávataṃ dhíyam me yuvā́bhyāṃ víṣvāḥ pṛ́tanā jayema || 5 || dhíyam pūshā́ jinvatu viṣvam-invó rayíṃ sómo rayipátir dadhātu | ávatu devy áditir anarvá bṛi° || 6 ||

Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers. 2

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths). 3

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us. 4

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace. 5

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the resistless divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly. 6

(४१) एकचत्वारिंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोर्वायुः, (३) तृतीयाया इन्द्रवायू, (४-६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७-९) सप्तम्यादितृचस्याश्विनौ, (१०-१२) दशम्यादितृचस्येन्द्रः, (१३-१५) त्रयोदश्यादितृचस्य विश्वे देवाः, (१६-१८) षोडश्यादितृचस्य सरस्वती, (१९-२१) एकोनविंश्यादितृचस्य द्यावापृथिव्यौ हविर्धाने वा, (१९) एकोनविंश्यास्तृतीयपादस्य चाग्निर्वा देवताः । (१-१५, १९-२१) प्रथमादिपञ्चदशर्चामेकोनविंश्यादितृचस्य च गायत्री, (१६-१७) षोडशीसप्तदश्योरनुष्टुप्, (१८) अष्टादश्याश्च बृहती छन्दांसि ॥

॥७॥ वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्त्सोमपीतये ॥१॥
नियुत्वान्वायवा गह्ययं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥२॥
शुक्रस्याद्य गवाशिर इन्द्रवायू नियुत्वतः । आ यातं पिबतं नरा ॥३॥
अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतं हवम् ॥४॥
राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाते ॥५॥

॥८॥ ता सम्राजा घृतासुती आदित्या दानुनस्पती । सचेते अनवह्वरम् ॥६॥
गोमदू षु नासत्याश्वावद्यातमश्विना । वर्ती रुद्रा नृपाय्यम् ॥७॥

41.

Vā́yo yé te sahasríṇo ráthāsas tébhir ā́ gahi | niyútvān sómapītaye || 1 || niyútvān vāyav ā́ gahy ayáṃ ṣukró ayāmi te | gántāsi sunvató grihám || 2 || ṣukrásyādyá gávāṣira índravāyū niyútvataḥ | ā́ yātam píbataṃ narā || 3 || ayáṃ vām mitrāvaruṇā sutáḥ sóma ritāvridhā | mámód ihá ṣrutaṃ hávam || 4 || rā́jānāv ánabhidruhā dhruvé sádasy uttamé | sahásrasthūṇa āsāte || 5 ||

tā́ samrā́jā ghritā́sutī ādityā́ dā́nunas pátī | sácete ánavahvaram || 6 || gómad ū shú nāsatyā́ṣvāvad yātam aṣvinā | vartí rudrā nripā́yyam || 7 ||

41

You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation. 1

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it. 2

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts. 3

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink. 4

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars. 5

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere. 6

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources. 7

न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥
ता न आ वोळ्हमश्विना रयिं पिशङ्गसंदृशम् । धिष्ण्या वरिवोविदम् ॥९॥
इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥१०॥

ná yát páro nántara ādadhár-
shad vṛishaṇvasū | duḥṣáṅso mártyo ripúḥ || 8 || tá na á
voḷham aṣvinā rayím piṣáñgasaṃdṛiṣam | dhíshṇyā varivo-
vídam || 9 || índro añgá mahád bhayám abhí shád ápa cu-
cyavat | sá hí sthiró vícarshaṇiḥ || 10 ||

॥९॥ इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् । भद्रं भवाति नः पुरः ॥११॥
इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून्विचर्षणिः ॥१२॥
विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥१३॥
तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः । एतं पिबत काम्यम् ॥१४॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवम् ॥१५॥
॥१०॥ अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥१६॥

índraṣ ca mṛiḷáyāti no ná naḥ paṣcád aghám naṣat | bhadrám bhavāti naḥ puráḥ || 11 || índra áṣābhyas pári sárvābhyo ábhayaṃ karat | jétā ṣátrūn vícarshaṇiḥ || 12 || víṣve devāsa á gata ṣṛiṇutá ma imáṃ hávam | édám barhír ní shīdata || 13 || tīvró vo mádhumāñ ayáṃ ṣunáhotreshu matsaráḥ | etám pibata kámyam || 14 || índrajyeshṭhā — || 15 ||

ámbitame nádītame dévitame sárasvati | apraṣastá iva smasi práṣastim amba nas kṛidhi || 16 ||

O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature's bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः ॥१७॥
इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥
प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे । अग्निं च हव्यवाहनम् ॥१९॥
द्यावा नः पृथिवी इमं सिध्रमद्य दिविस्पृशम् । यज्ञं देवेषु यच्छताम् ॥२०॥
आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः । इहाद्य सोमपीतये ॥२१॥

tvé víṣvā sarasvati
ṣritáyūṅshi devyā́m | ṣunáhotreshu matsva prajā́ṃ devi di-
diḍḍhi naḥ || 17 || imā́ bráhma sarasvati jushásva vājinīvati |
yā́ te mánma gṛitsamadā́ ṛitāvari priyā́ devéshu júhvati
|| 18 || prétāṃ yajñásya ṣambhúvā yuvā́m íd ā́ vṛiṇīmahe |
agníṃ ca havyavā́hanam || 19 || dyā́vā naḥ pṛithivī́ imā́ṃ
sidhrám adyá divispṛíṣan | yajñáṃ devéshu yachatām
|| 20 || ā́ vām upástham adruhā devā́ḥ sīdantu yajñíyāḥ |
ihā́dyá sómapītaye || 21 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता । त्रिष्टुप् छन्दः ॥

॥११॥ कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम् ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत् ॥१॥
मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विददिषुमान्वीरो अस्ता ।
पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह ॥२॥

42.

Kánikradaj janúsham prabruvāṇá íyarti vā́cam ariteva
nā́vam | sumaṅgálaṣ ca ṣakune bhávāsi mā́ tvā kā́ cid
abhibhā́ víṣvyā vidat || 1 || mā́ tvā ṣyená úd vadhīn mā́
suparṇó mā́ tvā vidad íshumān vīró ástā | pítryām ánu pra-
díṣaṃ kánikradat sumaṅgálo bhadravādī́ vadehá || 2 ||

All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment. 17

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you. 18

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations. 19

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination. 20

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life. 21

42

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter. 1

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion. 2

अव॑ क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥३॥

áva kranda dakshinató grihā́ṇām sumañgálo bhadravādī́ ṣakunte | mā́ na stená īṣata mā́gháṣaṅso bṛihád — || 3 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता ।
(१, ३) प्रथमातृतीययोर्ऋचोर्जगती, (२) द्वितीयायाश्चातिशक्वर्यष्टिर्वा छन्दसी ॥

॥१२॥ प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः ।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥१॥
उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद
विश्वतो नः शकुने पुण्यमा वद ॥२॥
आवदंस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥३॥

43.

Pradakshiṇíd abhí gṛiṇanti kārávo váyo vádanta ṛituthā́ ṣakúntayaḥ | ubhé vā́cau vadati sāmagā́ iva gāyatrám ca traíshṭubham cā́nu rājati || 1 || udgātéva ṣakune sā́ma gāyasi brahmaputrá iva sávaneshu ṣaṅsasi | vṛísheva vājī́ ṣíṣumatīr apī́tyā sarváto naḥ ṣakune bhadrám ā́ vada viṣváto naḥ ṣakune púṇyam ā́ vada || 2 || āvádaṅs tvám ṣakune bhadrám ā́ vada tūshṇī́m ā́sīnaḥ sumatím cikiddhi naḥ | yád utpátan vádasi karkarír yathā bṛihád — || 3 ||

O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendents, worthily praise you in this assembly of devotees. 3

43

May the bird of inner conscience guide us from time to time proclaiming the circum ambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendents, sing aloud your praises in the sacrificial assembly. 3

ऋग्वेद संहिता

तृतीयं मण्डलम्

[अथ प्रथमोऽनुवाकः ॥]

(१) प्रथमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१३॥ सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थ विदथे यजध्यै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥१॥
प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

1.

Sómasya mā tavásaṃ vákshy agne váhniṃ cakartha vidáthe yájadhyai | deváñ áchā dídyad yuñjé ádriṃ ṣamāyé agne tanvàṃ jushasva || 1 || práñcaṃ yajñáṃ cakṛima várdhatāṃ gíḥ samídbhir agníṃ námasā duvasyan | diváḥ ṣaṣāsur vidáthā kavīnāṃ gṛ́tsāya cit taváse gātúm īshuḥ || 2 ||

ṚGVEDA SAMHITA

BOOK THREE

1.

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्नु दर्शतमप्स्व१न्तर्देवासो अग्निमपसि स्वसॄणाम् ॥३॥
अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥
शुक्रेभिरङ्गै रज आततन्वान्क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

máyo dadhe médhiraḥ pūtádaksho diváḥ subándhur janúshā pṛithivyā́ḥ | ávindann u darṣatám apsv àntár devā́so agním apási svásṛīṇām || 3 || ávardhayan subhágam saptá yahvī́ḥ ṣvetám jajñānám arushám mahitvā́ | ṣíṣum ná jātám abhy ā̀rur áṣvā devā́so agním jániman vapushyan || 4 || ṣukrébhir áñgai rája ātatanvā́n krátum punānáḥ kavíbhiḥ pavítraiḥ | ṣocír vásānaḥ páry ā́yur apā́m ṣríyo mimīte bṛihatī́r ánūnāḥ || 5 ||

॥१४॥ वव्राजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥६॥
स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥७॥
बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि ।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

vavrā́jā sīm ánadatīr ádabdhā divó yahvī́r ávasānā ánagnāḥ | sánā átra yuvatáyaḥ sáyonīr ékaṃ gárbhaṃ dadhire saptá vā́ṇīḥ || 6 || stīrṇā́ asya saṃháto viṣvárūpā ghṛitásya yónau sraváthe mádhūnām | ásthur átra dhenávaḥ pínvamānā mahī́ dasmásya mātárā samīcī́ || 7 || babhrāṇáḥ sūno sahaso vy àdyaud dádhānaḥ ṣukrā́ rabhasā́ vápūṅshi | ṣcótanti dhárā mádhuno ghṛitásya vṛíshā yátra vāvṛidhé kávyena || 8 ||

The fire-divine, the one, full of understanding, pure in discernment, closely associated with celestial and terrestrial regions, bestows bliss upon us. Nature's forces have found the fire-divine in the midst of ethereal vapours of the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine, white (pure) at birth, and red (radiant), when waxen. Nature's bounty approaches him, and cherish with affection as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his radiant flames, purging his power with wise purifications, clothed in radiance, this cosmic fire-divine, spreads abroad his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven's mighty glories. He is unconsuming, unimpaired, not clothed and yet not naked. These seven channels of radiance (as of a speech), eternally young, sprung from the same source, receive him as their one common embryo. 6

After the sweet rains in the inter-space which is the source of waters, the compact rays of omni-form scatter in all directions as milk coming from the full-uddered cows. The mighty (heaven and earth) are the fitting parents of this graceful fire-divine. 7

O source of strength, carefully cherished, you shine brightly, assuming refulgent and lasting beauties. The streams of love and sweetness flow forth where the mighty fire-divine grows strong by his praise. 8

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव ॥९॥
पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥१०॥

pitúṣ cid ū́dhar janúshā viveda vy ásya dhā́rā
asṛijad ví dhénāḥ | gúhā cárantam sákhibhiḥ ṣivébhir divó
yahvī́bhir ná gúhā babhūva || 9 || pitúṣ ca gárbhaṃ janitúṣ
ca babhre pūrvī́r éko adhayat pípyānāḥ | vṛíshṇe sapátnī
ṣúcaye sábandhū ubhé asmai manushyè ní pāhi || 10 ||

॥१५॥ उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसॄणाम् ॥११॥
अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः ।
उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यह्वो अग्निः ॥१२॥
अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥
बृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥१४॥

uraú mahā́ñ anibādhé vavardhā́po agníṃ yaṣásaḥ sáṃ
hí pūrvī́ḥ | ṛitásya yónāv aṣayad dámūnā jāmīnā́m agnír
apási svásṛīṇām || 11 || akró ná babhríḥ samithé mahī́nāṃ
didṛikshéyaḥ sūnáve bhā́ṛijīkaḥ | úd usríyā jánitā yó jajā́-
nāpā́ṃ gárbho nṛítamo yahvó agníḥ || 12 || apā́ṃ gárbhaṃ
darṣatám óshadhīnāṃ vánā jajāna subhágā vírūpam | de-
vā́sas cin mánasā sáṃ hí jagmúḥ pánishṭhaṃ jātáṃ tavá-
saṃ duvasyan || 13 || bṛihánta íd bhānávo bhā́ṛijīkam agníṃ
sacanta vidyúto ná ṣukrā́ḥ | gúheva vṛiddháṃ sádasi své
antár apārá ūrvé amṛítaṃ dúhānāḥ || 14 ||

From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven—Nature's bounties—he himself does not stay hidden. 9

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom—by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them. 10

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature's laws, enjoying the affection of sisterly cosmic rivers. 11

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children. 12

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise. 13

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light. 14

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

ïḷe ca tvā yája-māno havírbhir íḷe sakhitvám̩ sumatím̩ níkāmaḥ | devaír ávo mimīhi sám̩ jaritré rákshā ca no dámyebhir ánīkaiḥ || 15 ||

॥१६॥ उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान् ॥१६॥
आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन् ॥१७॥
नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥
एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा जन्मंजन्मन्निहितो जातवेदाः ॥२०॥

upakshetáras táva supraṇīté 'gne víṣvāni dhányā dá-dhānāḥ | surétasā ṣrávasā túñjamānā abhí shyāma pṛitanā-yū̃ṅr ádevān || 16 || ā́ devā́nām abhavaḥ ketúr agne mandró víṣvāni kā́vyāni vidvā́n | práti mártāñ avāsayo dámūnā ánu devā́n rathiró yāsi sā́dhan || 17 || ní duroṇé amṛíto mártyā-nām̩ rā́jā sasāda vidáthāni sā́dhan | ghṛitápratīka urviyā́ vy àdyaud agnír víṣvāni kā́vyāni vidvā́n || 18 || ā́ no gahi sa-khyébhiḥ ṣivébhir mahā́n mahī́bhir ūtíbhiḥ saraṇyán | asmé rayím̩ bahulám̩ sám̩tarutram̩ suvā́cam̩ bhāgám̩ yaṣásam̩ kṛidhī naḥ || 19 || etā́ te agne jánimā sánāni prá pūrvyā́ya nū́tanāni vocam | mahā́nti vṛíshṇe sávanā kṛitémā́ jánmañ-janman níhito jātávedāḥ || 20 ||

I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature's bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature's bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20

जन्मंजन्मन्निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥
इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

jánmañ-janman níhito jātávedā viṣvámitrebhir idhyate ájasraḥ | tásya vayáṃ sumataú yajñíyasyápi bhadré saumanasé syāma || 21 || imáṃ yajñáṃ sahasāvan tváṃ no devatrá dhehi sukrato rárāṇaḥ | prá yaṅsi hotar bṛihatír ísho nó 'gne máhi drávinam ấ yajasva || 22 || íḷām agne purudáṅsaṃ saníṃ góḥ ṣaṣvattamáṃ hávamānāya sādha | syấn naḥ sūnús tánayo vijávágne sá te sumatír bhūtv asmé || 23 ||

(२) द्वितीयं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥१७॥ वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥
स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2.

Vaiṣvānaráya dhishánām ṛitāvṛídhe ghṛitáṃ ná pūtám agnáye janāmasi | dvitấ hótāram mánushaṣ ca vāgháto dhiyấ rátham ná kúliṣaḥ sám ṛiṇvati || 1 || sá rocayaj janúshā ródasī ubhé sá mātrór abhavat putrá ídyaḥ | havyavấḷ agnír ajáraṣ cánohito dūḷábho viṣám átithir vibhávasuḥ || 2 ||

The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration. 21

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature's bounties, bestow on us abundant food and grant us great wealth. 22

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us. 23

2

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot. 1

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people. 2

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥३॥
आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्रयं वाजमृग्मियम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥
अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥५॥

krátvā dákshasya tárusho vídharmaṇi deváso agníṃ janayanta císttibhiḥ | rurucānám bhānúnā jyótishā mahā́m átyaṃ ná vā́jaṃ sanishyánn úpa bruve || 3 || ā́ mandrásya sanishyánto váreṇyaṃ vṛiṇīmáhe áhrayaṃ vā́jam ṛigmíyam | rātím bhṛígūṇām uṣíjaṃ kavíkratum agníṃ rā́jantaṃ divyéna ṣocíshā || 4 || agníṃ sumnā́ya dadhire puró jánā vā́jaṣravasam ihá vṛiktábarhishaḥ | yatásrucaḥ surúcaṃ viṣvádevyaṃ rudráṃ yajñā́nāṃ sā́dhadishṭim apásām || 5 ||

॥१८॥ पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।
अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥
आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥
नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

pā́vakaṣoce táva hí ksháyaṃ pári hótar yajñéshu vṛiktábarhisho náraḥ | ágne dúva ichámānāsa ā́pyam úpāsate dráviṇaṃ dhehi tébhyaḥ || 6 || ā́ ródasī apṛiṇad ā́ svàr mahā́j jātáṃ yád enam apáso ádhārayan | só adhvarā́ya pári ṇīyate kavír átyo ná vā́jasātaye cánohitaḥ || 7 || namasyáta havyádātiṃ svadhvaráṃ duvasyáta dámyaṃ jātávedasam | rathī́r ṛitásya bṛiható vícarshaṇir agnír devā́nām abhavat puróhitaḥ || 8 ||

The enlightened priests generate the fire-divine in multiform by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance. 3

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre. 4

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds. 5

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them. 6

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. 7

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers. 8

तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥
विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

tisró yahvásya samídhaḥ párijmano ’gnér apunann uṣíjo ámṛityavaḥ | tā́sām ékām ádadhur mártye bhújam u lokám u dvé úpa jāmím īyatuḥ || 9 || viṣā́ṃ kavíṃ viṣpátim mā́nushīr íshaḥ sáṃ sīm akṛiṇvan svádhitiṃ ná téjase | sá udváto niváto yāti vévishat sá gárbham eshú bhúvaneshu dīdharat || 10 ||

॥१९॥ स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥
वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥१२॥
ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥
शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत् ॥१४॥

sá jinvate jaṭháreshu prajajñivā́n vṛíshā citréshu nā́nadan ná siṅháḥ | vaiṣvānaráḥ pṛithupā́jā ámartyo vásu rátnā dáyamāno ví dāṣúshe || 11 || vaiṣvānaráḥ pratnáthā nā́kam ā́ruhad divás pṛishṭhám bhándamānaḥ sumánmabhiḥ | sá pūrvaváj janáyañ jantáve dhánaṃ samānám ájmam páry eti jā́gṛiviḥ || 12 || ṛitā́vānaṃ yajñíyaṃ vípram ukthyàm ā́ yáṃ dadhé mātaríṣvā diví kshyáyam | táṃ citráyāmaṃ hárikeṣam īmahe sudītím agníṃ suvitā́ya návyase || 13 || ṣúciṃ ná yā́mann ishirā́ṃ svardṛíṣaṃ ketúṃ divó rocanasthā́m usharbúdham | agním mūrdhā́naṃ divó ápratishkutaṃ tám īmahe námasā vājínam bṛihát || 14 ||

The immortal priests consecrated three splendours of the great and all-pervading divine fire; one of them, they placed in the world of mortals as the nourisher; while the other two (lightning and the sun) have passed into the sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the fire-divine, wise and protector of men, just as they sharpen and polish the axe. Repeatedly he goes to high and low places; and lays down his vital seed of life within these worlds. 10

While manifest in multicoloured receptacles of cosmos, the mighty fire-divine, the immortal illustrious leader of the universe, a divinity or profound lustre, grows roaring like a lion, and bestows wealth and wisdom on dedicated worshippers. 11

The illustrious leader of the universe, ascends as ever the heaven above the summit of firmament, well greeted by the singers of brilliant hymns. He, as in old times, producing riches for the folk, and ever vigilant, traverses the common way again. 12

We invoke the fire-divine for new prosperity, him who goes high in a splendid way, whose flames are golden and excellently bright. The cosmic wind brings and establishes on earth, this holy fire, adorable, true to law, wise and originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift, giver of food, beholder of light, and who strides iṇ heaven's bright sphere like banner, whom none may turn aside and who is awakened at dawn. 14

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥१५॥

mandráṃ
hótāraṃ ṣúcim ádvayāvinaṃ dámūnasam ukthyàṃ viṣvá-carshaṇim | ráthaṃ ná citráṃ vápushāya darṣatám mánur-hitaṃ sádam íd rāyá īmahe || 15 ||

(३) तृतीयं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥२०॥ वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥१॥
अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥
केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥३॥
पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

3.

Vaiṣvānarā́ya prithupā́jase vípo rátnā vidhanta dharú-ṇeshu gā́tave | agnír hí devā́ñ amríto duvasyáty áthā dhár-māṇi sanátā ná dūdushat || 1 || antár dūtó ródasī dasmá īyate hótā níshatto mánushaḥ puróhitaḥ | ksháyam brihán-tam pári bhūshati dyúbhir devébhir agnír ishitó dhiyáva-suḥ || 2 || ketúṃ yajñā́nāṃ vidáthasya sā́dhanaṃ víprāso agníṃ mahayanta cíttibhiḥ | ápāñsi yásminn ádhi saṃda-dhúr gíras tásmin sumnā́ni yájamāna ā́ cake || 3 || pitā́ ya-jñā́nām ásuro vipaṣcítāṃ vimā́nam agnír vayúnaṃ ca vā-ghátām | ā́ viveṣa ródasī bhū́rivarpasā purupriyó bhandate *dhā́mabhiḥ* kavíḥ || 4 ||

We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

3

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendorous fire-divine goes between heaven and earth, as the messanger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and diligently adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥५॥

candrám agním candrárathaṃ hárivrataṃ vaiṣvanarám apsushádaṃ svarvidam | vigāháṃ tū́rṇiṃ távishībhir ā́vṛitam bhū́rṇiṃ devā́sa ihá suṣríyaṃ dadhuḥ || 5 ||

॥२१॥ अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥६॥
अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥७॥
विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥
विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

agnír devébhir mánushaṣ ca jantúbhis tanvānó yajñám purupéṣasaṃ dhiyā́ | rathír antár īyate sā́dhadishṭibhir jīró dámūnā abhiṣasticā́tanaḥ || 6 || ágne járasva svapatyá ā́yuny ūrjā́ pinvasva sám ísho didīhi naḥ | váyāṅsi jinva bṛihatáṣ ca jāgṛiva uṣíg devā́nām ási sukrátur vipā́m || 7 || viṣpátiṃ yahvám átithiṃ náraḥ sádā yantā́raṃ dhīnā́m uṣíjaṃ ca vāghátām | adhvarā́ṇāṃ cétanaṃ jātávedasam prá ṣaṅsanti námasā jūtíbhir vṛidhé || 8 || vibhā́vā deváḥ suráṇaḥ pári kshitír agnír babhūva ṣávasā sumádrathaḥ | tásya vratā́ni bhūriposhíṇo vayám úpa bhūshema dáma ā́ suvṛiktíbhiḥ || 9 ||

The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious. 5

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature's bounties in his cosmic chariot, in the space between heaven and earth. 6

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature's bounties, and lord of our inspired songs. 7

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of woshippers for their prosperity. 8

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode. 9

वैश्वानर तव धामान्या चंके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥
वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥११॥

vaíṣvānara táva dhā́māny ā́ cake yébhiḥ svarvíd ábhavo vicakshaṇa | jātá ā́priṇo bhúvanāni ródasī ágne tā́ víṣvā paribhū́r asi tmánā || 10 || vaiṣvānarásya daṅsánābhyo bṛihád áriṇād ékaḥ svapasyáyā kavíḥ | ubhā́ pitárā maháyann ajāyatāgnír dyā́vāpṛithiví bhúriretasā || 11 ||

(४) चतुर्थं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळा-भारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । त्रिष्टुप् छन्दः ॥

॥२२॥ समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥१॥
यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम् ॥२॥

4.

Samít-samit sumánā bodhy asmé ṣucā́-ṣucā sumatíṃ rāsi vásvaḥ | ā́ deva devā́n yajáthāya vakshi sákhā sákhīn sumánā yakshy agne || 1 || yáṃ devā́sas trír áhann āyájante divé-dive váruṇo mitró agníḥ | sémáṃ yajñám mádhumantaṃ kṛidhī nas tánūnapād ghṛitáyoniṃ vidhántam || 2 ||

O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection. 10

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy. 11

4

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends. 1

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestrical fire— the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love. 2

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥
ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥
सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभी३मं यज्ञं वि चरन्त पूर्वीः ॥५॥

dī́dhitir viṣvávārā jigāti hótāram iḷā́ḥ prathamám yájadhyai | áchā námobhir vṛishabhám vandádhyai sá devā́n yakshad ishitó yájīyān || 3 || ūrdhvó vām gātúr adhvaré akāry ūrdhvā́ ṣocī́nshi prásthitā rájāṅsi | divó vā nā́bhā ny àsādi hótā stṛiṇīmáhi devávyacā ví barhíḥ || 4 || saptá hotrā́ṇi mánasā vṛiṇānā́ ínvanto víṣvam práti yann ṛiténa | nṛipéṣaso vidátheshu prá jātā́ abhī̀mám yajñám ví caranta pūrvī́ḥ || 5 ||

॥२३॥ आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा३ विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥६॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥
आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्तिस्रो देवीर्बर्हिरेदं सदन्तु ॥८॥

ā́ bhándamāne ushásā úpāke utá smayete tanvā̀ vírūpe | yáthā no mitró váruṇo jújoshad índro marútvāñ utá vā máhobhiḥ || 6 || daívyā hótārā prathamā́ ny ṛiñje saptá pṛikshā́saḥ svadháyā madanti | ṛitám ṣáṅsanta ṛitám ít tá āhur ánu vratám vratapā́ dī́dhyānāḥ || 7 || ā́ bhāratī bhāratībhiḥ sajóshā íḷā devaír manushyèbhir agníḥ | sárasvatī sārasvatébhir arvā́k tisró devī́r barhír édám sadantu || 8 ||

May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance. 3

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants. 4

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerety of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual. 5

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories. 6

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them. 7

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts. 8

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

tán nas turī́pam ádha poshayitnú déva tvashṭar ví rarāṇáḥ syasva | yáto vīráḥ karmaṇyàḥ sudáksho yuktágrāvā jā́yate devákāmaḥ || 9 || vánaspaté 'va sṛijópa devā́n agnír havíḥ ṣamitā́ sūdayāti | séd u hótā satyátaro yajāti yáthā devā́nāṃ jánimāni véda || 10 || ā́ yāhy agne samidhānó arvā́ñ índreṇa devaíḥ saráthaṃ turébhiḥ | barhír na āstām áditiḥ suputrā́ sváhā devā́ amṛ́tā mādayantām || 11 ||

(५) पञ्चमं सूक्तम्

(११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥
प्रेद्वग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतॄणां नमस्य उक्थैः ।
पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

5.

Práty agnír ushásaṣ cékitānó 'bodhi vípraḥ padavī́ḥ kavīnām | pṛithupā́jā devayádbhiḥ sámiddhó 'pa dvā́rā támaso váhnir āvaḥ || 1 || préd v agnír vāvṛidhe stómebhir gīrbhí stotṝṇā́ṃ namasyà ukthaíḥ | pūrvī́r ṛitásya saṃdṛ́ṣaṣ cakānáḥ sáṃ dūtó adyaud usháso viroké || 2 ||

O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature's bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation 'Svaha'. 11

5

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2

अधाय्यग्निर्मानुषीषु विक्ष्वपां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥
मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥
पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

ádhāyy agnír mánushīshu vikshv àpā́ṃ gárbho mitrá riténa sā́dhan | ā́ haryató yajatáḥ sā́nv asthād ábhūd u vípro hávyo matīnā́m || 3 || mitró agnír bhavati yát sámiddho mitró hótā váruṇo jātávedāḥ | mitró adhvaryúr ishiró dámūnā mitráḥ síndhūnām utá párvatānām || 4 || pā́ti priyáṃ ripó ágram padáṃ véḥ pā́ti yahváṣ cáraṇaṃ sū́ryasya | pā́ti nā́bhā saptáṣīrshāṇam agníḥ pā́ti devā́nām upamā́dam ṛishváḥ || 5 ||

॥२५॥ ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत्पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥६॥
आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥७॥
सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

ṛibhúṣ cakra ī́ḍyaṃ cā́ru nā́ma víṣvāni devó vayúnāni vidvā́n | sasásya cárma ghṛitávat padáṃ vés tád íd agnī́ rakshaty áprayuchan || 6 || ā́ yónim agnír ghṛitávantam asthāt pṛithúpragāṇam uṣántam uṣānáḥ | dī́dyānaḥ ṣúcir ṛishváḥ pāvakáḥ púnaḥ-punar mātárā návyasī kaḥ || 7 || sadyó jātá óshadhībhir vavakshe yádī várdhanti prasvò ghṛiténa | ā́pa iva pravátā ṣúmbhamānā urushyád agníḥ pitrór upásthe || 8 ||

The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations. 3

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds. 4

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees. 5

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly. 6

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven. 7

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth). 8

उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान् ॥९॥
उदस्तम्भीत्समिधा नाकमृष्वोऽग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

úd u shṭutáḥ samídhā yahvó adyaud várshman divó ádhi nábhā pṛithivyā́ḥ | mitró agnír ī́ḍyo mātaríṣvā́ dūtó vakshad yajáthāya devā́n || 9 || úd astambhīt samídhā nā́kam ṛishvò 'gnír bhávann uttamó rocanā́nām | yádī bhṛ́gubhyaḥ pári mātaríṣvā gúhā sántaṃ havyavā́haṃ samīdhé || 10 || ī́ḷām agne — || 11 ||

(६) षष्ठं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाड्वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥
आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः ॥२॥
द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥३॥

6.

Prá kāravo mananā́ vacyámānā devadrī́cīṃ nayata devayántaḥ | dakshiṇāvā́ḍ vājínī prā́cy eti havír bháranty agnáye ghṛitā́cī || 1 || ā́ ródasī apṛiṇā jā́yamāna utá prá rikthā ádha nú prayajyo | diváṣ cid agne mahinā́ pṛithivyā́ vacyántāṃ te váhnayaḥ saptájihvāḥ || 2 || dyaúṣ ca tvā pṛithiví yajñíyāso ní hótāraṃ sādayante dámāya | yádī víṣo mā́nushīr devayántīḥ práyasvatīr ī́ḷate ṣukrám arcíḥ || 3 ||

Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature's bounties to help us in the accomplishment of our selfless noble deeds. 9

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance. 10

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us. 11

6

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire. 1

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth. 2

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature's bounties, accept you as their prime invoker in the cosmic sacrifice. 3

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू ॥४॥
व्रता ते अग्ने महता महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

mahán sadhásthe dhruvá á́ níshatto 'ntár dyā́vā má́hine háryamāṇaḥ | áskre sapátnī ajáre ámṛikte sabardúghe urugāyásya dhenú́ || 4 || vratá́ te agne maható maháni táva krátvā ródasī á́ tatantha | tváṃ dūtó abhavo jā́yamānas tváṃ netá́ vṛishabha carshaṇīnā́m || 5 ||

॥२७॥ ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥६॥
दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥७॥
उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥
ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥९॥

ṛitásya vā keṣínā yogyā́bhir ghṛitasnúvā róhitā dhurí dhishva | áthā́ vaha devā́n deva víṣvān svadhvarā́ kṛiṇuhi jātavedaḥ || 6 || diváṣ cid á́ te rucayanta roká́ ushó vibhātī́r ánu bhāsi pūrvī́ḥ | apó yád agna uṣádhag váneshu hótur mandrásya panáyanta devā́ḥ || 7 || uraú vā yé antárikṣhe mádanti divó vā yé rocané sánti devā́ḥ | ū́mā vā yé suhávāso yájatrā āyemiré rathyo agne áṣvāḥ || 8 || aíbhir agne saráthaṃ yāhy arvā́ñ nānārathám vā vibhávo hy áṣvāḥ | pátnīvatas triṅṣátaṃ trī́ṅṣ ca devā́n anushvadhám á́ vaha mādáyasva || 9 ||

The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar. 4

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men. 5

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation. 6

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests. 7

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us). 8

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice. 9

स होता॒ यस्य॒ रोद॑सी चि॒दु॒र्वी य॒ज्ञंय॑ज्ञम॒भि वृ॒धे गृ॑णी॒तः ।
प्राची॑ अध्व॒रेव॑ तस्थतुः सु॒मेके॑ ऋ॒ताव॑री ऋ॒तजा॑तस्य स॒त्ये ॥१०॥
इळा॑मग्ने पुरु॒दंसं॑ स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध ।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावा॑ग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥११॥

sá hótā yásya ródasī cid urví yajñám-yajñam abhí vridhé grinītáḥ | prácī adhvaréva tasthatuḥ suméke ritávarī ritájātasya satyé || 10 || íḷām agne — || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र य आ॒रुः शि॑तिपृ॒ष्ठस्य॑ धा॒सेरा मा॒तरा॑ विविशुः स॒प्त वाणीः॑ ।
प॒रि॒क्षिता॑ पि॒तरा॒ सं च॑रेते॒ प्र स॑र्स्राते दी॒र्घमायुः॑ प्र॒यक्षे॑ ॥१॥
दि॒वक्ष॑सो धे॒नवो॒ वृष्णो॒ अश्वा॑ दे॒वीरा त॑स्थौ॒ मधु॑म॒द्वह॑न्तीः ।
ऋ॒तस्य॑ त्वा॒ सद॑सि क्षेम॒यन्तं॒ पर्येका॑ चरति वर्त॒निं गौः ॥२॥
आ सी॑मरोहत्सु॒यमा॒ भव॑न्तीः॒ पति॑श्चिकि॒त्वान्र॑यि॒विद्र॑यी॒णाम् ।
प्र नील॑पृष्ठो अत॒सस्य॑ धा॒सेस्ता अ॑वासयत्पुरु॒धप्र॑तीकः ॥३॥

7.

Prá yá ārúḥ ṣitiprishṭhásya dhāsér á mātárā viviṣuḥ saptá váṇīḥ | parikshítā pitárā sám carete prá sarsrāte dīrghám áyuḥ prayákshe || 1 || divákshaso dhenávo vríshṇo áṣvā devír á tasthau mádhumad váhantīḥ | ritásya tvā sádasi kshemayántam páry ékā carati vartaním gaúḥ || 2 || á sīm arohat suyámā bhávantīḥ pátiṣ cikitván rayivíd rayīṇám | prá nílaprishṭho atasásya dhāsés tá avāsayat purudhápratīkaḥ || 3 ||

He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

7

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥४॥
जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

máhi tvāshṭrám ūrjáyantīr ajuryám stabhūyámānam vaháto vahanti | vy áṅgebhir didyutānáḥ sadhástha ékām iva ródasī á viveṣa || 4 || jānánti vṛíshṇo arusliásya ṣévam utá bradhnásya ṣásane raṇanti | divorúcaḥ surúco rócamānā íḷā yéshām gáṇyā máhinā gíḥ || 5 ||

॥२॥ उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥
अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥
दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥
वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्मन्द्रतरश्चिकित्वान्महो देवान्रोदसी एह वक्षि ॥९॥

utó pitṛíbhyām pravídánu ghóshaṃ mahó mahádbhyām anayanta ṣūshám | ukshá ha yátra pári dhánam aktór ánu svám dhá́ma jaritúr vaváksha || 6 || adhvaryúbhiḥ pañcábhiḥ saptá víprāḥ priyám rakshante níhitam padám véḥ | prá́ñco madanty uksháṇo ajuryá́ devá́ devá́nām ánu hí vratá́ gúḥ || 7 || daívyā hótārā prathamá́ — || 8 || vṛishāyánte mahé átyāya pūrvír vṛíshṇe citráya raṣmáyaḥ suyāmáḥ | déva hotar mandrátaraṣ cikitván mahó deván ródasī éhá vakshi || 9 ||

Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the-lipations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the *truth-eternal*, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature's bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature's bounties, heaven and earth. 9

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

prikshápraya̱jo draviṇaḥ suvā́caḥ suketáva usháso revád ūshuḥ | utó cid agne mahinā́ prithivyā́ḥ kritám cid énaḥ sám mahé daṣasya || 10 || íḷām agne — || 11 ||

(८) अष्टमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–५) प्रथमादिपञ्चर्चां यूपः, (६–१०) षष्ठ्यादिपञ्चानां यूपाः, (८) अष्टम्या विश्वे देवा वा, (११) एकादश्याश्च व्रश्चनो देवताः । (१–२, ४–६, ८–११) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्याष्टम्यादिचतसृणाञ्च त्रिष्टुप्, (३, ७) तृतीयासप्तम्योश्चानुष्टुप् छन्दसी ॥

॥३॥ अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन ।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥१॥
समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय ॥२॥
उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

8.

Añjánti tvā́m adhvaré devayánto vánaspate mádhunā daívyena | yád ūrdhvás tíshṭhā drávinehá dhattād yád vā kshо́yo mātúr asyā́ upásthe || 1 || sámiddhasya ṣráyamāṇaḥ purástād bráhma vanvānó ajáram suvī́ram | āré asmád ámatim bā́dhamāna úc chrayasva mahaté saúbhagāya || 2 || úc chrayasva vanaspate várshman prithivyā́ ádhi | súmitī mīyámāno várco dhā yajñávāhase || 3 ||

O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः ॥४॥
जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥५॥

yúvā suvā́sāḥ párivīta
ā́gāt sá u ṣréyān bhavati jā́yamānaḥ | tám dhī́rāsaḥ ka-
váya ún nayanti svādhyò mánasā devayántaḥ || 4 || jātó
jāyate sudinatvé áhnām samaryá ā́ vidáthe várdhamānaḥ |
punánti dhī́rā apáso manīshā́ devayā́ vípra úd iyarti vā́-
cam || 5 ||

॥४॥ यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष ।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥
ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः ।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः ॥७॥
आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम् ॥८॥
हंसा इव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः ।
उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥९॥

yā́n vo náro devayánto nimimyúr vánaspate svádhitir
vā tatáksha | té devā́saḥ svā́ravas tasthivā́ṅsaḥ prajā́vad
asmé didhishantu rátnam || 6 || yé vṛikṇā́so ádhi kshámi
nímitāso yatásrucaḥ | té no vyantu vā́ryaṃ devatrā́ kshe-
trasā́dhasaḥ || 7 || ādityā́ rudrā́ vásavaḥ sunīthā́ dyā́vā-
kshā́mā pṛithivī́ antáriksham | sajóshaso yajñā́m avantu
devā́ ūrdhvám kṛiṇvantv adhvarásya ketúm || 8 || haṅsā́ iva
ṣreṇiṣó yátānāḥ ṣukrā́ vásānāḥ sváravo na ā́guḥ | unnīyá-
mānāḥ kavíbhiḥ purástād devā́ devā́nām ápi yanti pā́thaḥ
|| 9 ||

Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9

शृङ्गाणीवेच्छृङ्गिणां सं दद‍ृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥
वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

ṣṛíñgāṇīvéc chriñgíṇāṃ sáṃ dadṛiṣre cashálavantaḥ sváravaḥ pṛithivyám | vāghádbhir vā vihavé ṣróshamāṇā asmáñ avantu pṛitanájyeshu || 10 || vánaspate ṣatávalṣo ví roha sahásravalṣā ví vayáṃ ruhema | yáṃ tvám ayáṃ svá-dhitis téjamānaḥ praṇináya mahaté saúbhagāya || 11 ||

(९) नवमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१–८) प्रथमाद्यष्टर्चां बृहती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥५॥ सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥१॥
कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥२॥
अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

9.

Sákhāyas tvā vavṛimahe devám mártāsa ūtáye | apáṃ nápātaṃ subhágaṃ sudíditiṃ suprátūrtim anehásam || 1 || káyamāno vaná tváṃ yán mātṛír ájagann apáḥ | ná tát te agne pramṛíshe nivártanaṃ yád dūré sánn ihábhavaḥ || 2 || áti tṛishṭáṃ vavakshitháthaivá sumánā asi | prá-prānyé yánti páry anyá āsate yéshāṃ sakhyé ási ṣritáḥ || 3 ||

Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 10

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness. 11



9

We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries. 1

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar. 2

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any. 3

ईयिवांसमति स्निधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥
ससृवांसमिव त्मनाग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

váṅsam áti srídhaḥ ṣáṣvatīr áti saṣcátaḥ | ánv īm avindan
niciráso adrúho 'psú siṅhám iva ṣritám || 4 || sasṛiváṅsam
iva tmánāgním itthá tiróhitam | aínaṃ nayan mātaríṣvā
parāváto devébhyo mathitám pári || 5 ||

॥६॥ तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥६॥
तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥
आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥८॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

tám tvā mártā agṛibhṇata devébhyo havyavāhana |
víṣvān yád yajñáṅ abhipási mānusha táva krátvā yavi-
shṭhya || 6 || tád bhadráṃ táva daṅsánā pákāya cic chada-
yati | tváṃ yád agne paṣávaḥ samásate sámiddham api-
ṣarvaré || 7 || á juhotā svadhvaráṃ ṣīrám pāvakáṣocisham |
āṣúṃ dūtám ajirám pratnám íḍyaṃ ṣrushṭí deváṃ sapar-
yata || 8 || tríṇi ṣatá trí sahásrāṇy agníṃ triṅṣác ca devá
náva cāsaparyan | aúkshan ghṛitaír ástṛiṇan barhír asmā
ád íd dhótāraṃ ny àsādayanta || 9 ||

The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ign'orant person. The herds of cattle gather around you when kindled at the dead of might. 7

May you offer obeiseance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine• countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9

(१०) दशमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

॥७॥ त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् । देवं मर्तास इन्धते समध्वरे ॥१॥
त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते । गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥
स घा यस्ते ददाशति समिधा जातवेदसे । सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥
स केतुरध्वराणामग्निर्देवेभिरा गमत् । अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥
प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् । विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

10.

Tvā́m agne manīshíṇaḥ samrā́jaṃ carshaṇīnā́m | devā́m mártāsa indhate sám adhvaré || 1 || tvā́ṃ yajñéshv ṛitvíjam ágne hótāram īḷate | gopā́ ṛitásya dīdihi své dáme || 2 || sá ghā yás te dádāṣati samídhā jātávedase | só agne dhatte suvī́ryaṃ sá pushyati || 3 || sá ketúr adhvarā́ṇām agnír devébhir ā́ gamat | añjānáḥ saptá hótṛibhir havíshmate || 4 || prá hótre pūrvyáṃ váco 'gnáye bharatā bṛihát | vipā́ṃ jyótīṅshi bíbhrate ná vedháse || 5 ||

॥८॥ अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः । महे वाजाय द्रविणाय दर्शतः ॥६॥
अग्ने यजिष्ठो अध्वरे देवान्देवयते यज । होता मन्द्रो वि राजस्यति स्रिधः ॥७॥
स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् । भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

agníṃ vardhantu no gíro yáto jā́yata ukthyàḥ | mahé vā́jāya drávinạ̄ya darṣatáḥ || 6 || ágne yájishṭho adhvaré devā́n devayaté yaja | hótā mandró ví rājasy áti srídhaḥ || 7 || sá naḥ pāvaka dīdihi dyumád asmé suvī́ryam | bhávā stotṛíbhyo ántamaḥ svastáye || 8 ||

10

The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignity, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहममर्त्यं सहोवृधम् ॥९॥

támṃ tvā víprā vipanyávo jāgṛivánsaḥ sám indhate | havyaváham ámartyaṃ sahovṛídham || 9 ||

(११) एकादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः । स वेद यज्ञमानुषक् ॥१॥
स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥२॥
अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः । अर्थं ह्यस्य तरणि ॥३॥
अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् । वह्निं देवा अकृण्वत ॥४॥
अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् । तूर्णी रथः सदा नवः ॥५॥

11.

Agnír hótā puróhito dhvarásya vícarshaṇiḥ | sá veda yajñám ānushák || 1 || sá havyavā́ḷ ámartya uṣíg dūtáṣ cánohitaḥ | agnír dhiyā́ sám ṛiṇvati || 2 || agnír dhiyā́ sá cetati ketúr yajñásya pūrvyáḥ | árthaṃ hy àsya taráṇi || 3 || agníṃ sūnúṃ sánaṣrutaṃ sáhaso jātávedasam | váhniṃ devā́ akṛiṇvata || 4 || ádābhyaḥ puraetā́ viṣā́m agnír mā́nushīṇām | tū́rṇī ráthaḥ sádā návaḥ || 5 ||

॥१०॥ साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः । अग्निस्तुविश्रवस्तमः ॥६॥

sāhván víṣvā abhiyújaḥ krátur devā́nām ámṛiktaḥ | agnís tuvíṣravastamaḥ || 6 ||

The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augmenter of strength. 9

11

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed. 1

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. 2

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness. 3

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities. 4

The adorable Lord, the precedor of human race, the speedy carrier of virtues is ever new and unsusceptable of any harm. 5

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's bounties. 6

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥
परि विश्वानि सुधिताग्नेरश्याम मन्मभिः । विप्रासो जातवेदसः ॥८॥
अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

abhí práyāṅsi vā́hasā dāṣvā́ň
aṣnoti mártyaḥ | ksháyam pāvakáṣocishaḥ || 7 || pári víṣvāni
súdhitāgnér aṣyāma mánmabhiḥ | víprāso jātávedasaḥ || 8 ||
ágne víṣvāni vā́ryā vā́jeshu sanishāmahe | tvé devā́sa érire
|| 9 ||

(१२) द्वादशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥११॥ इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

12.

Índrāgnī ā́ gataṃ sutáṃ gīrbhír nábho váreṇyam | asyá
pātaṃ dhiyéshitā́ || 1 || índrāgnī jaritúḥ sácā yajñó jigāti
cétanaḥ | ayā́ pātam imáṃ sutám || 2 ||

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥
तोशा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥४॥

índram agníṃ kavi-
chádā yajñásya jūtyā́ vṛiṇe | tā́ sómasyehá tṛimpatām || 3 ||
toṣā́ vṛitrahánā huve sajítvānā́parājitā | indrāgnī́ vājasā́-
tamā || 4 ||

From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature's forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nector of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥५॥

prá vām arcanty ukthíno nīthāvído jaritā́raḥ | índrāgnī ísha ā́ vṛiṇe || 5 ||

॥१२॥ इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥
इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः । ऋतस्य पथ्या३ अनु ॥७॥
इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च । युवोरप्तूर्यं हितम् ॥८॥
इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः । तद्वां चेति प्र वीर्यम् ॥९॥

índrāgnī navatím púro dāsápatnīr adhūnutam | sākám ékena kármaṇā || 6 || índrāgnī ápasas pári úpa prá yanti dhītáyaḥ | ṛitásya pathyā̀ ánu || 7 || índrāgnī tavishā́ṇi vāṃ sadhásthāni práyāṅsi ca | yuvór aptū́ryaṃ hitám || 8 || índrāgnī rocanā́ diváḥ pári vā́jeshu bhūshathaḥ | tád vāṃ ceti prá vīryàm || 9 ||

[अथ द्वितीयोऽनुवाकः ॥] (१३) त्रयोदशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

॥१३॥ प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥१॥
ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

13.

Prá vo deváyāgnáye bárhishṭham arcāsmai | gámad devébhir ā́ sá no yájishṭho barhír ā́ sadat || 1 || ṛitā́vā yásya ródasī dáksham sácanta ūtáyaḥ | havíshmantas tám īḷate táṃ sanishyántó 'vase || 2 ||

O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for despensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥
स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥
दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥५॥
उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥६॥
नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

sá yantā́ vípra eshāṃ sá yajñā́nām áthā hí sháḥ | agníṃ táṃ vo duvasyata dā́tā yó vánitā maghám || 3 || sá naḥ ṣármāṇi vītáye 'gnír yachatu ṣáṃtamā | yáto naḥ prushṇávad vásu diví kshitíbhyo apsv ā́ || 4 || dīdivā́ṅsam ápūrvyaṃ vásvībhir asya dhītíbhiḥ | ṛ́kvāṇo agním indhate hótāraṃ viṣpátiṃ viṣā́m || 5 || utá no bráhmann avisha ukthéshu devahū́tamaḥ | ṣáṃ naḥ ṣocā marúdvṛidhó 'gne sahasrasā́tamaḥ || 6 || nū́ no rāsva sahásravat tokávat pushṭimád vásu | dyumád agne suvī́ryaṃ várshishṭham ánupakshitam || 7 ||

(१४) चतुर्दशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ आ होता मन्द्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स वेधाः ।
विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

14.

Ā́ hótā mandró vidáthāny asthāt satyó yájvā kavítamaḥ sá vedhā́ḥ | vidyúdrathaḥ sáhasas putró agníḥ ṣocíshkeṣaḥ pṛithivyā́m pā́jo aṣret || 1 ||

He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

14

May the adorable Lord, the invoker, the exhilarator, ever-true, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1

अया॑मि ते॒ नम॑उक्तिं जुषस्व॒ ऋता॑व॒स्तुभ्यं॒ चेत॑ते सहस्वः ।
वि॒द्वाँ आ व॑क्षि वि॒दुषो॒ नि ष॑त्सि॒ मध्य॒ आ ब॒र्हिरू॒तये॑ यजत्र ॥२॥
द्रव॑तां त उ॒षसा॑ वा॒जय॑न्ती॒ अग्ने॒ वात॑स्य प॒थ्या॑भि॒रच्छ॑ ।
यत्सी॑म॒ञ्जन्ति॑ पू॒र्व्यं ह॒विर्भि॒रा व॒न्धुरे॑व तस्थतुर्दुरो॒णे ॥३॥
मि॒त्रश्च॒ तुभ्यं॒ वरु॑णः सह॒स्वोऽग्ने॒ विश्वे॑ म॒रुतः॑ सु॒म्नम॑र्चन् ।
यच्छो॒चिषा॑ सहसस्पुत्र॒ तिष्ठा॑ अ॒भि क्षि॒तीः प्र॒थय॒न्त्सूर्यो॒ नॄन् ॥४॥
व॒यं ते॑ अ॒द्य र॑रि॒मा हि काम॑मुत्ता॒नह॑स्ता॒ नम॑सोप॒सद्य॑ ।
यजि॑ष्ठेन॒ मन॑सा यक्षि दे॒वानस्रे॑धता॒ मन्म॑ना॒ विप्रो॑ अग्ने ॥५॥

áyāmi te námaüktim jushasva ṛítāvas túbhyam cétate sahasvaḥ | vidvā́ñ ā́ vakshi vidúsho ní shatsi mádhya ā́ barhír ūtáye yajatra || 2 || drávatām ta ushásā vājáyantī ágne vā́tasya pathyā̀bhir ácha | yát sīm añjánti pūrvyáṃ havírbhir ā́ vandhúreva tasthatur duroṇé || 3 || mitrás ca túbhyam várunaḥ sahasvó 'gne vísve marútaḥ sumnám arcan | yác chocíshā sahasas putra tíshṭhā abhí kshitíḥ pratháyan sū́ryo nṝ́n || 4 || vayáṃ te adyá rarimā́ hí kā́mam uttānáhastā námasopasádya | yájishṭhena mánasā yakshi devā́n ásredhatā mánmanā vípro agne || 5 ||

त्वद्धि पु॑त्र सहसो॒ वि पू॒र्वीर्दे॒वस्य॒ यन्त्यू॒तयो॒ वि वाजाः॑ ।
त्वं दे॑हि सह॒स्रिणं॑ र॒यिं नो॑ऽद्रो॒घेण॒ वच॑सा स॒त्यम॑ग्ने ॥६॥
तुभ्यं॑ दक्ष कविक्रतो॒ यानी॒मा देव॒ मर्ता॑सो अध्व॒रे अक॑र्म ।
त्वं विश्व॑स्य सु॒रथ॑स्य बोधि॒ सर्वं॒ तद॑ग्ने अमृत स्वदे॒ह ॥७॥

tvád dhí putra sahaso ví pūrvī́r devásya yánty ūtáyo ví vā́jāḥ | tváṃ dehi sahasríṇaṃ rayíṃ no 'drohéṇa vácasā satyám agne || 6 || túbhyaṃ daksha kavikrato yā́nīmā́ déva mártāso adhvaré ákarma | tváṃ vísvasya suráthasya bodhi sárvaṃ tád agne amṛita svadehá || 7 ||

To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutatious. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7

(१५) पञ्चदशं सूक्तम

(१-७) सप्तर्चस्यास्य सूक्तस्य कात्य उत्कील ऋषिः । अग्निर्देवता । त्रिष्टुप छन्दः ॥

॥१५॥ वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥
त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥२॥
त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥३॥

15.

Ví pā́jasā prithúnā ṣóṣucāno bā́dhasva dvishó raksháso ámīvāḥ | suṣármaṇo bṛihatáḥ ṣármaṇi syām agnér ahám suhávasya práṇītau || 1 || tvám no asyā́ usháso vyùshṭau tvám sū́ra údite bodhi gopā́ḥ | jánmeva nítyam tánayam jushasva stómam me agne tanvā̀ sujāta || 2 || tvám nṛicákshā vṛishabhā́nu pūrvī́ḥ kṛishṇā́sv agne arushó ví bhāhi | váso néshi ca párshi cā́ty áṅhaḥ kṛidhī́ no rāyá uṣíjo yavishṭha || 3 ||

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥४॥
अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

áshāḷho agne vṛishabhó didīhi púro víṣvāḥ saúbhagā samjigīvā́n | yajñásya netā́ prathamásya pāyór jā́tavedo bṛihatáḥ supraṇīte || 4 || áchidrā ṣárma jaritaḥ purū́ṇi devā́ñ ácha dī́dyānaḥ sumedhā́ḥ | rátho ná sásnir abhí vakshi vā́jam ágne tvám ródasī naḥ suméke || 5 ||

15

Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestowerer of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature's bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥६॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

prá pī-
paya vṛishabha jínva vā́jān ágne tvám̩ ródasī nah̩ sudóghe |
devébhir deva surúcā rucānó mā́ no mártasya durmatíh̩
pári shṭhāt || 6 || íḻām agne — || 7 ||

(१६) षोडशं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्य कात्य उत्कील ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१६॥ अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥
इमं नरो मरुतः सश्चता वृधं यस्मिन्रायः शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥२॥
स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

16.

Ayám agníh̩ suvíryasyéṣe maháh̩ saúbhagasya | rāyá īṣe svapatyásya gómata íṣe vṛitraháthānām || 1 || imám̩ naro marutah̩ saṣcatā vṛídham̩ yásmin rā́yah̩ ṣévṛidhāsah̩ | abhí yé sánti pṛítanāsu dūḍhyò viṣvā́hā ṣátrum ādabhúh̩ || 2 || sá tvám̩ no rāyáh̩ ṣiṣīhi mī́ḍhvo agne suvíryasya | túvidyumna várshishṭhasya prajā́vato 'namīvásya ṣushmíṇah̩ || 3 ||

O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us. 6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 7

16

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils. 1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries. 2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness. 3

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥
मा नो अग्नेऽमतये मावीरतायै रीरधः ।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥५॥
शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥६॥

cákrir yó víṣvā bhúvanābhí sāsahíṣ cákrir de-
véshv á dúvaḥ | á devéshu yátata á suvírya á ṣáṅsa utá
nṛiṇám || 4 || má no agné 'mataye mávíratāyai riradhaḥ |
mágótāyai sahasas putra má nidé 'pa dvéshāṅsy á kṛidhi
|| 5 || ṣagdhí vájasya subhaga prajávató 'gne bṛiható
adhvaré | sám rāyá bhúyasā sṛija mayobhúna túvidyumna
yáṣasvatā || 6 ||

(१७) सप्तदशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥
यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।
एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममद्य ॥२॥

17.

Samidhyámānaḥ prathamána dhármā sám aktúbhir
ajyate viṣvávāraḥ | ṣocíshkeṣo ghṛitánirṇik pāvakáḥ suyajñó
agnír yajáthāya deván || 1 || yátháyajo hotrám agne pṛithivyá
yáthā divó jātavedaṣ cikitván | evánéna havíshā yakshi de-
ván manushvád yajñám prá tiremám adyá || 2 ||

He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature's bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

17

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature's bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature's bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2

त्रीण्यायूँषि तव॑ जातवेदस्तिस्र आजानी॑रुषस॑स्ते अग्ने ।
ताभि॑र्दे॒वाना॒मवो॑ यक्षि वि॒द्वानथा॑ भव॒ यज॑मानाय॒ शं योः ॥३॥
अ॒ग्निं सु॒दी॒तिं सु॒दृशं॑ गृ॒णन्तो॑ नम॒स्याम॒स्त्वेड्यं॑ जातवेदः ।
त्वां दू॒तम॑र॒तिं ह॒व्य॒वाहं॑ दे॒वा अ॑कृण्वन्न॒मृत॑स्य॒ नाभि॑म् ॥४॥
यस्त्वद्धोता॒ पूर्वो॑ अग्ने॒ यजी॑यान्द्वि॒ता च॒ सत्ता॑ स्व॒धया॑ च श॒म्भुः ।
तस्या॑नु॒ धर्म॒ प्र य॑जा चिकि॒त्वोऽथा॑ नो धा अध्व॒रं दे॒ववी॑तौ ॥५॥

tríṇy āyūṅshi táva jātavedas tisrá ājánīr ushásas te agne | tábhir devánām ávo yakshi vidvān áthā bhava yájamānaya śáṃ yóḥ || 3 || agníṃ sudītíṃ sudṛśaṃ gṛṇánto namasyámas tvéḍyaṃ jātavedaḥ | tvā́ṃ dūtám aratíṃ havyavāham devá akṛṇvann amṛ́tasya nábhim || 4 || yás tvád dhóta pū́rvo agne yájīyān dvitá ca sátta svadháya ca śambhúḥ tásyánu dhárma prá yaja cikitvó 'tha no dha adhvarámṃ devávītau || 5 ||

(१८) अष्टादशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कत ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ भवा॑ नो अग्ने सु॒मना॒ उपे॑तौ॒ सखे॑व॒ सख्ये॑ पि॒तरे॑व सा॒धुः ।
पु॒रु॒द्रुहो॒ हि क्षि॒तयो॒ जना॑नां॒ प्रति॑ प्र॒ती॒ची॑र्दहता॒दरा॑तीः ॥१॥
तपो॒ ष्व॑ग्ने॒ अन्त॑राँ अ॒मित्रा॒न्तपा॒ शंस॒मर॑रुषः॒ पर॑स्य ।
तपो॑ वसो चिकिता॒नो अ॒चित्ता॒न्वि ते॑ तिष्ठन्ता॒मजरा॑ अ॒यासः॑ ॥२॥

18.

Bháva no agne sumána úpetau sákheva sákhye pitáreva sādhúḥ | purudrúho hí kshitáyo jánānām práti pratīcír dahatād árātīḥ || 1 || tápo shv ágne ántarāñ amítrān tápā śáṅsam ára rushaḥ párasya | tápo vaso cikitānó acíttān ví te tishṭhántām ajárā ayā́saḥ || 2 ||

O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship. 3

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments. 4

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties. 5

18

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us. 1

Burn up thoroughly, O adorable God, our assailing enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail. 2

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥
उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥४॥
कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सृप्रा करस्ना दधिषे वपूंषि ॥५॥

idhménāgna ichámāno ghriténa juhómi havyáṃ tárase bálāya | yā́vad íṣe bráhmaṇā vándamāna imā́ṃ dhíyaṃ ṣataséyāya devī́m || 3 || úc chocíshā sahasas putra stutó brihád váyaḥ ṣaṣamānéshu dhehi | revád agne viṣvā́mitreshu ṣáṃ yór marmṛijmā́ te tanvàm bhū́ri kṛ́itvaḥ || 4 || kṛidhí rátnaṃ susanitar dhánānāṃ sá ghéd agne bhavasi yát sámiddhaḥ | stotúr duroṇé subhágasya revát sṛiprā́ karásnā dadhishe vápūṅshi || 5 ||

(१९) एकोनविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
स नो यक्षद्देवताता यजीयान्राये वाजाय वनते मघानि ॥१॥
प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥२॥

19.

Agníṃ hótāram prá vṛiṇe miyédhe gṛ́itsaṃ kavíṃ viṣvavídam ámūram | sá no yakshad devátātā yájīyān rāyé vā́jāya vanate maghā́ni || 1 || prá te agne havíshmatīm iyarmy áchā sudyumnā́ṃ rātínīṃ ghṛitā́cīm | pradakshiṇíd devátātim urāṇáḥ sáṃ rātíbhir vásubhir yajñám aṣret || 2 ||

Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

19

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥
भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥
यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

sá téjīyasā mánasā tvóta utá ṣiksha svapatyásya ṣikshóḥ ágne rayó nṛítamasya prábhūtau bhūyā́ma te sushṭutáyaṣ ca vásvaḥ || 3 || bhū́rīṇi hí tvé dadhiré ánīkā́gne devásya yájyavo jánāsaḥ | sá ā́ vaha devátātiṃ yavishṭha ṣárdho yád adyá divyáṃ yájasi || 4 || yát tvā hótāram anájan mi-yédhe nishadáyanto yajáthāya deváḥ | sá tváṃ no agne 'vitéhá bodhy ádhi ṣrávāṅsi dhehi nas tanū́shu || 5 ||

(२०) विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । (१, ५) प्रथमापञ्चम्योर्ऋचोर्विश्वे देवाः, (२–४) द्वितीयादितृचस्य चाग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥
अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

20.

Agním ushásam aṣvínā dadhikrā́ṃ vyúshṭishu havate váhnir ukthaíḥ | sujyótisho naḥ ṣṛiṇvantu deváḥ sajóshaso adhvarám vāvaṣānā́ḥ || 1 || ágne trí te vā́jinā trí shadhásthā tisrás te jihvā́ ṛitajāta pūrvī́ḥ | tisrá u te tanvò devávātās tā́bhir naḥ pāhi gíro áprayuchan || 2 ||

O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity. 3

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature's bounties here today, and inspire them for effulgence. 4

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants. 5

20

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent. 1

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise. 2

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥
अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥
दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून्रुद्राँ आदित्याँ इह हुवे ॥५॥

ágne bhū́rīṇi táva
jātavedo déva svadhāvo 'mṛítasya nā́ma | yā́ṣ ca māyā́ mā-
yínām̱ viṣvaminva tvé pūrvíḥ saṃdadhúḥ pṛishṭabandho
|| 3 || agnír netā́ bhága iva kshitīnā́m̱ daívīnām̱ devá ṛitupā́
ṛitā́vā | sá vṛitrahā́ sanáyo viṣvávedāḥ párshad víṣvā́ti du-
ritā́ gṛiṇántam || 4 || dadhikrā́m agním ushásam̱ ca devím
bṛíhaspátim̱ savitā́ram̱ ca devám | aṣvínā mitrā́váruṇā bhá-
gam̱ ca vásūn rudrā́n̐ ādityā́n̐ ihá huve || 5 ||

(२१) एकविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । अग्निर्देवता । (१) प्रथमर्चस्त्रिष्टुप्, (२-३) द्वितीया-
तृतीययोरनुष्टुप्, (४) चतुर्थ्या विराड्रूपा, (५) पञ्चम्याश्च सतोबृहती छन्दांसि ॥

॥२१॥ इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥
घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

21.

Imám̱ no yajñám amṛíteshu dhehīmā́ havyā́ jātavedo jushasva | stokā́nām agne médaso ghṛitásya hótaḥ prā́ṣāna prathamó nishádya || 1 || ghṛitávantaḥ pāvaka te stokā́ ṣcotanti médasaḥ | svádharman devávītaye ṣréshṭham̱ no dhehi vā́ryam || 2 ||

O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

21

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥
तुभ्यं श्चोतन्त्यध्रिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥
ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

túbhyaṃ stoká ghṛitaṣcútó 'gne víprāya
santya | ṛíshiḥ ṣréshṭhaḥ sám idhyase yajñásya prāvitá
bhava || 3 || túbhyaṃ ṣcotanty adhrigo ṣacīva stokáso agne
médaso ghṛitásya | kaviṣastó bṛihatá bhānúnágā havyá ju-
shasva medhira || 4 || ójishṭhaṃ te madhyató méda údbhṛi-
tam prá te vayáṃ dadāmahe | ṣcótanti te vaso stoká ádhi
tvací práti tán devaṣó vihi || 5 ||

(२२) द्वाविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य कौशिको गाथी ऋषिः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः, (४) चतुर्थ्याश्च पुरीष्या अग्नयो देवताः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्च त्रिष्टुप्, (४) चतुर्थ्याश्चानुष्टुप् छन्दसी ॥

॥२२॥ अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः ॥१॥
अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

22.

Ayáṃ só agnír yásmin sómam índraḥ sutáṃ dadhé
jaṭháre vāvaṣānáḥ | sahasríṇaṃ vájam átyaṃ ná sáptiṃ sa-
saván sán stūyase jātavedaḥ || 1 || ágne yát te diví várcaḥ
pṛithivyáṃ yád óshadhīshv apsv á yajatra | yénāntáriksham
urv ātatántha tvesháḥ sá bhānúr arṇavó nṛicákshāḥ || 2 ||

The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature's bounties in appropriate manner. 5

22

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥
पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥
इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

ágne divó árṇam áchā jigāsy áchā devā́ñ ūcishe dhíshṇyā yé | yā́ rocané parástāt sū́ryasya yā́ş cāvástād upatíshṭhanta ā́paḥ || 3 || purīshyā̀so agnáyaḥ prāvaṇébhiḥ sajóshasaḥ | jushántām yajñám adrúho 'namīvā́ ísho mahī́ḥ || 4 || íḷām agne — || 5 ||

(२३) त्रयोविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारतौ देवश्रवोदेववातावृषी । अग्निर्देवता । (१-२, ४-५) प्रथमाद्वितीययोर्ऋचोश्चतुर्थपञ्चम्योश्च त्रिष्टुप्, (३) तृतीयायाश्च सतोबृहती छन्दसी ॥

॥२३॥ निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥
अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥२॥

23.

Nírmathitaḥ súdhita ā́ sadhásthe yúvā kavír adhvarásya praṇetā́ | jū́ryatsv agnír ajáro váneshv átrā dadhe amṛ́tam jātávedāḥ || 1 || ámanthishṭām bhā́ratā revád agním devásravā devávātaḥ sudáksham | ágne ví paşya bṛihatā́bhí rāyéshām no netā́ bhavatād ánu dyū́n || 2 ||

You move, O universal fire, to the vapour in heaven. You intigrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 3

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

23

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blaming amidst consuming forests of delusions grant us here immortalizing elixir. 1

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day. 2

दश॒ क्षिप॑ः पू॒र्व्यं॑ सी॑मजीजन॒न्त्सुजा॑तं मा॒तृषु॑ प्रि॒यम् ।
अ॒ग्निं स्तु॑हि दैववा॒तं दे॑वश्रवो॒ यो जना॑ना॒मस॑द्व॒शी ॥३॥
नि त्वा॑ दधे॒ वर॒ आ पृ॑थि॒व्या इळा॑यास्प॒दे सु॑दिन॒त्वे अह्ना॑म् ।
दृषद्व॑त्यां॒ मानु॑ष आप॒याया॑ं सर॑स्वत्यां रे॒वद॑ग्ने दिदीहि ॥४॥
इळा॑मग्ने पुरु॒दंसं॑ स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध ।
स्यान्न॑ः सू॒नुस्तन॑यो वि॒जावा॑ग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥५॥

dáṣa kshípaḥ
pūrvyáṃ sīm ajījanan sújātam mātṛíshu priyám | agníṃ
stuhi daivavātáṃ devaṣravo yó jánānām ásad vaṣī́ || 3 || ní
tvā dadhe vára ā́ pṛithivyā́ íḷāyās padé sudinatvé áhnām |
dṛisháḍvatyām mā́nusha āpayā́yāṃ sárasvatyāṃ revád agne
didīhi || 4 || íḷām agne — || 5 ||

(२४) चतुर्विंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१) प्रथमर्चोऽनुष्टुप्, (२–५) द्वितीयादिचतसृणाञ्च गायत्री छन्दसी ॥

॥२४॥ अग्ने॒ सह॑स्व॒ पृत॑ना अ॒भिमा॑ती॒रपा॑स्य । दु॒ष्टर॒स्तर॒न्नरा॑ती॒र्वर्चो॑ धा य॒ज्ञवा॑हसे ॥१॥
अग्न॑ इ॒ळा समि॑ध्यसे वी॒तिहो॑त्रो॒ अम॑र्त्यः । जु॒षस्व॒ सू नो॑ अध्व॒रम् ॥२॥
अग्ने॑ द्यु॒म्नेन॑ जागृवे॒ सह॑सः सूनवाहुत । एदं ब॒र्हिः स॑दो॒ मम॑ ॥३॥

24.

Ágne sáhasva pṛítanā abhímātīr ápāsya | dushṭáras tárann árātīr várco dhā yajñávāhase || 1 || ágna iḷā́ sám idhyase vītíhotro ámartyaḥ | jushásva sū́ no adhvarám || 2 || ágne dyumnéṇa jāgṛive sáhasaḥ sūnav āhuta | édám barhíḥ sado máma || 3 ||

Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an suspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

24

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु य उ चायवः ॥४॥
अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् । शिशीहि नः सूनुमतः ॥५॥

ágne víśvebhir agníbhir devébhir mahayā gíraḥ | yajñéshu yá u cāyávaḥ || 4 || ágne dá dāśúshe rayím vīrávantam párīṇasam | śiśīhí naḥ sūnumátaḥ || 5 ||

(२५) पञ्चविंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्चाग्निः, (४) चतुर्थ्याश्चेन्द्राग्नी देवते । विराट् छन्दः ॥

॥२५॥ अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥
अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥
अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥
अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

25.

Ágne diváḥ sūnúr asi prácetās tánā pṛithivyá utá viśvávedāḥ | ṛídhag deváñ ihá yajā cikitvaḥ || 1 || agníḥ sanoti vīryầṇi vidván sanóti vájam amṛítāya bhúshan | sá no deváñ éhá vahā purukshо || 2 || agnír dyávāpṛithiví viśvájanye á bhāti deví amṛíte ámūraḥ | ksháyan vájaiḥ puruścandró námobhiḥ || 3 || ágna índraś ca dāśúsho duroṇé sutávato yajñám ihópa yātam | ámardhantā somapéyāya devā || 4 ||

O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

25

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature's bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature's bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—through his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि महयमान ऊती ॥५॥

ágne apā́ṃ sám idhyase duroṇé nítyaḥ sūno sahaso jātavedaḥ | sadhásthāni maháyamāna ūtí || 5 ||

(२६) षड्विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१-६, ८-९) प्रथमतृचद्वयस्याष्टमीनवम्योर्ऋचोश्च गाथिनो विश्वामित्रः, (७) सप्तम्याश्च ब्रह्म ऋषी । (१-३) प्रथमादितृचस्य वैश्वानरोऽग्निः, (४-६) चतुर्थ्यादितृचस्य मारुतोऽग्निः, (७-८) सप्तम्यष्टम्योर्ऋचोरग्निः परं ब्रह्म वा, (९) नवम्याश्च विश्वामित्रोपाध्यायो देवताः । (१-६) प्रथमतृचद्वयस्य जगती, (७-९) तृतीयतृचस्य च त्रिष्टुप् छन्दसी ॥

॥२६॥ वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥१॥
तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥
अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥३॥

26.

Vaiṣvānarám mánasāgním nicā́yyā havíshmanto anushatyáṃ svarvídam | sudā́nuṃ deváṃ rathiráṃ vasūyávo gīrbhí raṇváṃ kuṣikā́so havāmahe || 1 || táṃ ṣubhrám agním ávase havāmahe vaiṣvānarám mātaríṣvānam ukthyàm | bṛ́haspátim mánusho devátātaye vípraṃ ṣrótāram átithiṃ raghushyádam || 2 || áṣvo ná krándañ jánibhiḥ sám idhyate vaiṣvānaráḥ kuṣikébhir yugé-yuge | sá no agníḥ suvī́ryaṃ sváṣvyaṃ dádhātu rátnam amṛ́teshu jā́gṛviḥ || 3 ||

O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

26

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the permeator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥४॥
अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रियो वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥५॥

prá
yantu vájās távishībhir agnáyaḥ ṣubhé sámmiṣlāḥ príshatīr
ayukshata | bṛihadúksho marúto viṣvávedasaḥ prá vepa-
yanti párvatāñ ádābhyāḥ || 4 || agniṣríyo marúto viṣvákṛi-
shṭaya ā́ tveshám ugrám áva īmahe vayám | té svānino
rudríyā varshánirṇijaḥ sinhā́ ná heshákratavaḥ sudánavaḥ
|| 5 ||

॥२७॥ व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥
त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्द्यावापृथिवी पर्यपश्यत् ॥८॥
शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

vrátaṃ-vrātaṃ gaṇáṃ-gaṇaṃ suṣastíbhir agnér bhā́mam
marútām ója īmahe | príshadaṣvāso anavabhrárādhaso gán-
tāro yajñáṃ vidátheshu dhírāḥ || 6 || agnír asmi jánmanā
jātávedā ghṛitám me cákshur amṛítam ma āsán | arkás tri-
dhátū rájaso vimānó 'jasro gharmó havír asmi nā́ma || 7 ||
tribhíḥ pavítrair ápupod dhy àrkáṃ hṛidā́ matíṃ jyótir
ánu prajānán | várshishṭhaṃ rátnam akṛita svadhā́bhir ā́d
íd dyā́vāpṛithiví páry apaṣyat || 8 || ṣatádhāram útsam
ákshīyamāṇaṃ vipaṣcítam pitáraṃ váktvānām | meḷím má-
dantam pitrór upásthe táṃ rodasī pipṛitaṃ satyavā́cam
|| 9 ||

May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-chanelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent's bosom and whose words are truth. 9

(२७) सप्तविंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१-१५) पञ्चदशर्चामग्निः, (१) प्रथमाया ऋतवो वा देवताः । गायत्री छन्दः ॥

॥२८॥ प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या । देवाञ्जिगाति सुम्नयुः ॥१॥
ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् । श्रुष्टीवानं धितावानम् ॥२॥
अग्ने शकेम ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥
समिध्यमानो अध्वरे३ऽग्निः पावक ईड्यः । शोचिष्केशस्तमीमहे ॥४॥
पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः । अग्निर्यज्ञस्य हव्यवाट् ॥५॥

27.

Prá vo vā́jā abhídyavo havíshmanto ghṛitā́cyā | devā́ñ jigāti sumnayúḥ || 1 || ī́ḷe agním vipaṣcítam girā́ yajñásya sā́dhanam | ṣrushṭīvā́nam dhitā́vānam || 2 || ágne ṣakéma te vayám yámam devásya vājínaḥ | áti dvéshāṅsi tarema || 3 || samidhyámāno adhvaré 'gníḥ pāvaká ī́ḍyaḥ | ṣocíshkeṣas tám īmahe || 4 || prithupā́jā ámartyo ghṛitánirṇik svā̀hutaḥ | agnír yajñásya havyavā́ṭ || 5 ||

॥२९॥ तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥
होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥
वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥
धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

tám sabā́dho yatásruca itthā́ dhiyā́ yajñávantaḥ | ā́ cakrur agním ūtáye || 6 || hótā devó ámartyaḥ purástād eti māyáyā | vidáthāni pracodáyan || 7 || vājī́ vā́jeshu dhīyate 'dhvaréshu prá ṇīyate | vípro yajñásya sā́dhanaḥ || 8 || dhiyā́ cakre váreṇyo bhūtā́nām gárbham ā́ dadhe | dákshasya pitáram tánā || 9 ||

27

With the powerful and brilliant food and with butter-yeilding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbibed with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत । अग्ने सुदीतिमुशिजम् ॥१०॥
॥३०॥ अग्निं यन्तुरमप्तुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥
ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥
ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ॥१३॥
वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥
वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

ní tvā dadhe várenyam dákshasyeḷā́ sahaskṛita | ágne sudītím uṣíjam || 10 ||

agním yantúram aptúram ṛitásya yóge vanúshaḥ | víprā vā́jaiḥ sám indhate || 11 || ūrjó nápātam adhvaré dīdivā́ṅsam úpa dyávi | agním īḷe kavíkratum || 12 || īḷényo namasyàs tirás támāṅsi darṣatáḥ | sám agnír idhyate vṛíshā || 13 || vṛísho agníḥ sám idhyaté 'ṣvo ná devaváhanaḥ | táṃ havíshmanta īḷate || 14 || vṛíshaṇaṃ tvā vayáṃ vṛishan vṛíshaṇaḥ sám idhīmahi | ágne dī́dyatam bṛihát || 15 ||

(२८) अष्टाविंशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१-२, ६) प्रथमाद्वितीययोर्ऋचोः षष्ठ्याश्च गायत्री, (३) तृतीयाया उष्णिक्, (४) चतुर्थ्यास्त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दांसि ॥

॥३१॥ अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥
पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः । तं जुषस्व यविष्ठ्य ॥२॥

28.

Ágne jushásva no havíḥ puroḷā́ṣaṃ jātavedaḥ | prātaḥsāvé dhiyāvaso || 1 || puroḷā́ agne pacatás túbhyaṃ vā ghā párishkṛitaḥ | táṃ jushasva yavishṭhya || 2 ||

O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendorous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

28

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्न्यम् । सहसः सूनुरस्यध्वरे हितः ॥३॥
माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥४॥
अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥५॥
अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्न्यम् ॥६॥

ágne vīhí puroḷā́ṣam ā́hutaṃ tiróahnyam | sáhasaḥ sūnúr asy adhvaré hitáḥ || 3 || mā́dhyaṃdine sávane jātavedaḥ puroḷā́ṣam ihá kave jushasva | ágne yahvásya táva bhāgadhéyaṃ ná prá minanti vidátheshu dhī́rāḥ || 4 || ágne tritī́ye sávane hí kā́nishaḥ puroḷā́ṣaṃ sahasaḥ sūnav ā́hutam | áthā devéshv adhvarā́ṃ vipanyáyā dhā́ rátnavantam amrítesshu jā́grivim || 5 || ágne vridhāná ā́hutim puroḷā́ṣaṃ jātavedaḥ | jushásva tiróahnyam || 6 ||

(२९) एकोनत्रिंशं सूक्तम्

(१–१६) षोडशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१–४, ६–१६) प्रथमादिचतुर्ऋचां षष्ठ्याद्येकादशानाञ्चाग्निः, (५) पञ्चम्याश्च अग्निर्ऋत्विजो वा देवताः । (१, ४, १०, १२) प्रथमाचतुर्थीदशमीद्वादशीनामनुष्टुप्, (२, ३, ५, ७–९, १३, १६) द्वितीयातृतीययोः पञ्चम्याः सप्तम्यादितृचस्य त्रयोदशीषोडश्योश्च त्रिष्टुप्, (६, ११, १४, १५) षष्ठ्येकादशीचतुर्दशीपञ्चदशीनाञ्च जगती छन्दांसि ॥

॥३२॥ अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

29.

Ástīdám adhimánthanam ásti prajánanaṃ kritám | etā́ṃ viṣpátnīm ā́ bharāgním manthāma pūrváthā || 1 ||

O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

29

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥
उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥
इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥
मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

aráṇyor níhito jātávedā gárbha iva súdhito garbhíṇīshu | divé-diva íḍyo jāgṛivádbhir havíshmadbhir manushyèbhir agníḥ || 2 || uttānáyām áva bharā cikitvā́n sadyáḥ právītā vṛíshaṇaṃ jajāna | arushástūpo rúṣad asya pā́ja íḷāyās putró vayúne 'janishṭa || 3 || íḷāyās tvā padé vayáṃ nā́bhā pṛithivyā́ ádhi | jā́tavedo ní dhīmahy ágne havyā́ya vóḷhave || 4 || mánthatā naraḥ kavím ádvayantam prácetasam amṛ́itaṃ suprátīkam | yajñásya ketúm prathamám purástād agníṃ naro janayatā suṣévam || 5 ||

॥२३॥ यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥६॥
जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

yádī mánthanti bāhúbhir ví rocaté 'ṣvo ná vājy árushó váneshv ā́ | citró ná yā́mann aṣvínor ánivṛitaḥ pári vṛiṇakty áṣmanas tṛíṇā dáhan || 6 || jātó agnī́ rocate cékitāno vājī́ vípraḥ kaviṣastáḥ sudā́nuḥ | yáṃ devā́sa ī́ḍyaṃ viṣvavídam havyavā́ham ádadhur adhvaréshu || 7 ||

This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings. 2

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,—radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom. 3

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation. 4

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity. 5

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation. 6

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing. 7

सीद॑ होतः॒ स्व उ॑ लो॒के चि॑कि॒त्वान्त्सा॒दया॑ य॒ज्ञं सु॑कृ॒तस्य॒ योनौ॑ ।
दे॒वा॒वीर्दे॒वान्ह॒विषा॑ यजा॒स्यग्ने॑ बृ॒हद्यज॑माने॒ वयो॑ धाः ॥८॥
कृ॒णोत॑ धू॒मं वृष॑णं सखा॒योऽस्रे॑धन्त इतन॒ वाज॒मच्छ॑ ।
अ॒यम॒ग्निः पृ॑तना॒षाट् सु॒वीरो॒ येन॑ दे॒वासो॒ अस॑हन्त॒ दस्यू॑न् ॥९॥
अ॒यं ते॒ योनि॑रृ॒त्वियो॒ यतो॑ जा॒तो अरो॑चथाः ।
तं जा॒नन्न॑ग्न॒ आ सी॑दा॒था नो॑ वर्धया॒ गिरः॑ ॥१०॥

sída hotaḥ svá u loké cikitván sādáyā yajñám sukṛitásya yónau | devāvír deván havíshā yajāsy ágne bṛihád yájamāne váyo dhāḥ || 8 || kṛiṇóta dhūmám vṛíshaṇam sakhāyó 'sredhanta itana vájam ácha | ayám agníḥ pṛitanāsháṭ suvíro yéna deváso ásahanta dásyūn || 9 || ayáṃ te yónir ṛitvíyo yáto jātó árocathāḥ | táṃ jānánn agna á sīdáthā no vardhayā gíraḥ || 10 ||

॥३४॥ तनू॒नपा॑दुच्यते॒ गर्भ॑ आसु॒रो नरा॒शंसो॑ भवति॒ यद्वि॒जाय॑ते ।
मा॒त॒रिश्वा॒ यदमि॑मीत मा॒तरि॒ वात॑स्य॒ सर्गो॑ अभवत्सरी॑मणि ॥११॥
सु॒नि॒र्मथा॒ निर्म॑थितः सु॒नि॒धा निहि॑तः क॒विः ।
अग्ने॑ स्वध्व॒रा कृ॑णु दे॒वान्दे॑वय॒ते यज॑ ॥१२॥
अजी॑जनन्न॒मृतं॒ मर्त्या॒सोऽस्रे॑माणं त॒रणिं॑ वी॒ळुज॑म्भम् ।
दश॒ स्वसा॑रो अ॒ग्रुवः॑ समी॒चीः पु॒मांसं॑ जा॒तम॒भि सं र॑भन्ते ॥१३॥

tánūnápād ucyate gárbha āsuró nárāṣáṅso bhavati yád vijáyate | mātaríṣvā yád ámimīta mātári vátasya sárgo abhavat sárīmaṇi || 11 || sunirmáthā nírmathitaḥ sunidhá níhitaḥ kavíḥ | ágne svadhvará kṛiṇu deván devayaté yaja || 12 || ájījanann amṛítam mártyāso 'sremáṇaṃ taráṇiṃ vīḷújambham | dáṣa svásāro agrúvaḥ samīcíḥ púmāṅsaṃ jātám abhí sáṃ rabhante || 13 ||

O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature's bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥
अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
द्युम्नवद्ब्रह्म कुशिकास एरिर एकएको दमे अग्निं समीधिरे ॥१५॥
यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

prá saptáhotā sanakád arocata mātúr upásthe yád áṣocad ū́dhani | ná ní mishati suráṇo divé-dive yád ásurasya jaṭhárād ájāyata || 14 || amitrāyúdho marútām iva prayā́ḥ prathamajā́ bráhmaṇo víṣvam íd vi-duḥ | dyumnávad bráhma kuṣikása érira éka-eko dáme agníṃ sám īdhire || 15 || yád adyá tvā prayatí yajñé asmín hótaṣ cikitvó 'vṛiṇīmahīhá | dhruvám ayā dhruvám utā́ṣamishṭhāḥ prajānán vidvā́ñ úpa yāhi sómam || 16 ||

(३०) त्रिंशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

30.

Ichánti tvā somyā́saḥ sákhāyaḥ sunvánti sómaṃ dá-dhati práyāṅsi | títikshante abhíṣastiṃ jánānām índra tvád ā́ káṣ caná hí praketáḥ || 1 ||

Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

30

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1

न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥
इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिरृघावान् ।
यदुग्रो धा बाधितो मर्त्येषु क्व त्या ते वृषभ वीर्याणि ॥३॥
त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥४॥
उताभये पुरुहूत श्रवोभिरेको दृळ्हमवदो वृत्रहा सन् ।
इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते ॥५॥

ná te dūré paramá cid rájāṅsy á tú prá yāhi harivo háribhyām | sthiráya vṛíshṇe sávanā kṛitémá yuktá grávāṇaḥ samidhāné agnaú || 2 || índraḥ suṣípro maghávā tárutro mahávrātas tuvikūrmír ṛíghāvān | yád ugró dhá bādhitó mártyeshu kvà tyá te vṛishabha vīryàṇi || 3 || tvám̐ hí shmā cyāváyann ácyutāny éko vṛitrá cárasi jíghnamānaḥ | táva dyávāpṛithiví párvatāsó 'nu vratáya nímiteva tasthuḥ || 4 || utábhaye puruhūta ṣrávobhir éko dṛilhám avado vṛitrahá sán | imé cid indra ródasī apāré yát saṃgṛibhṇá maghavan kāṣír ít te || 5 ||

॥२॥ प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥
यस्मै धायुरदधा मर्त्यायाभक्तं चिद्भजते गेह्यं सः ।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥७॥

prá sú ta indra pravátā háribhyām prá te vájraḥ pramṛiṇánn etu ṣátrūn | jahí pratīcó anūcáḥ párāco víṣvaṃ satyáṃ kṛiṇuhi vishṭám astu || 6 || yásmai dháyur ádadhā mártyāyábhaktaṃ cid bhajate gehyàṃ sáḥ | bhadrá ta indra sumatír ghṛitácī sahásradānā puruhūta rātíḥ || 7 ||

O lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. 2

O bounteous resplendent Lord, you are showerer of benefits, of loving countenance, conveyer of men beyond troubles, the supreme-willed, the accomplisher of many great deeds, the devastator of hostile regions, the terror of foes. Where are those heroic deeds which you performed against sinful mortals, when opposed. 3

You alone cast down the firmly footed evil-doers; you alone proceed destroying the evil forces. The heaven and earth and the mountains under your command stand still as if immovable. 4

O bounteous resplendent Lord, destroyer of evils by your prowess, when invoked by many, you come alone and proclaim to Nature's bounties, "fear not". O opulent Lord, vast is your grasp, wherewith you over-power these boundless worlds, heaven and earth. 5

O resplendent Lord, let your radiance come from all sides; let your bolt of punitive justice destroy evils. May you slay those who assail you in front or in rear or those who fly from the combat. Make the universe (an abode of) truth. May all powers be concentrated in you. 6

O resplendent Lord, invoked by all, Lord of all treasures, the man, to whom you give blessings, enjoys unprecedented domestic prosperity. Your auspicious favour, loving and soothing, brings unbounded wealth. 7

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥८॥
नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
अस्तभ्नाद्द्यां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह प्रसूताः ॥९॥
अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

sahá-
dānum puruhūta kshiyántam ahastám indra sám piṇak kú-
ṇārum | abhí vṛitrám várdhamānam píyārum apádam indra
tavásā jaghantha || 8 || ní sāmanám ishirám indra bhúmim
mahím apārám sádane sasattha | ástabhnād dyám vṛisha-
bhó antáriksham árshantv ápas tváyehá prásūtāḥ || 9 || alā-
tṛiṇó valá indra vrajó góḥ purá hántor bháyamāno vy
àra | sugán pathó akṛiṇon niráje gáḥ právan váṇīḥ puru-
hūtám dhámantīḥ || 10 ||

॥३॥ एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥
दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥
दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥१३॥

éko dvé vásumatī samīcí índra á paprau pṛithivím utá
dyám | utántárikshād abhí naḥ samīká ishó rathíḥ sayújaḥ
ṣūra vájān || 11 || díṣaḥ súryo ná mināti prádishṭā divé-dive
háryaṣvaprasūtāḥ | sáṃ yád ánaḷ ádhvana ád íd áṣvair vi-
mócanaṃ kṛiṇute tát tv àsya || 12 || dídṛikshanta usháso yá-
mann aktór vivásvatyā máhi citrám ánīkam | víṣve jānanti
mahiná yád ágād índrasya kárma súkṛitā purúṇi || 13 ||

O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म संभृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥
इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः ॥१५॥

máhi jyótir níhitaṃ vakshánāsv āmā́ pakváṃ carati bí-
bhratī gaúḥ | víśvaṃ svā́dma sáṃbhṛitam usríyāyāṃ yát
sīm índro ádadhād bhójanāya || 14 || índra dṛíhya yā-
makośā́ abhūvan yajñā́ya śiksha gṛiṇaté sákhibhyaḥ |
durmāyávo durévā mártyāso nishaṅgíṇo ripávo hántvāsaḥ
|| 15 ||

॥४॥ सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन्रन्धयस्व ॥१६॥
उद्वृह रक्षः सहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि ।
आ कीवतः सललूकं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य ॥१७॥
स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान् ॥१८॥
आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्ररेके ।
उर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

sáṃ ghóshaḥ śṛiṇve 'vamaír amítrair jahí ny èshv aśá-
niṃ tápishṭhām | vṛiścém adhástād ví rujā sáhasva jahí
ráksho maghavan randháyasva || 16 || úd vṛiha rákshaḥ sa-
hámūlam indra vṛiścā́ mádhyam práty ágraṃ śṛiṇīhi | ā́
kívataḥ salalū́kaṃ cakartha brahmadvíshe tápushiṃ hetím
asya || 17 || svastáye vājíbhiś ca praṇetaḥ sáṃ yán mahī́r
ísha āsátsi pūrvī́ḥ | rāyó vantā́ro bṛihatáḥ syāmāsmé astu
bhága indra prajā́vān || 18 || ā́ no bhara bhágam indra dyu-
mántaṃ ní te deshṇásya dhīmahi prareké | ūrvá iva pa-
prathe kā́mo asmé tám ā́ pṛiṇa vasupate vásūnām || 19 ||

A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment. 14

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed. 15

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely. 16

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge. 17

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny. 18

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches. 19

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥२०॥
आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

imáṃ kā́mam mandayā góbhir áṣvaiṣ candrávatā rā́dhasā papráthaṣ ca | svaryávo matíbhis túbhyaṃ víprā índrāya vā́haḥ kuṣikā́so akran || 20 || ā́ no gotrā́ dardṛihi gopate gā́ḥ sám asmábhyaṃ sanáyo yantu vā́jāḥ | divákshā asi vṛishabha satyáṣushmo 'smábhyaṃ sú maghavan bodhi godā́ḥ || 21 || ṣunáṃ huvema maghávānam índram asmín bháre nṛ́tamaṃ vā́jasātau | ṣṛiṇvántam ugrám ūtáye samátsu ghnántaṃ vṛitrā́ṇi saṃjítaṃ dhánānām || 22 ||

(३१) एकत्रिंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऐषीरथिः कुशिको वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥५॥ शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥१॥
न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम् ।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥२॥

31.

Ṣā́sad váhnir duhitúr naptyàṃ gād vidvā́ñ ṛitásya dī́dhitiṃ saparyán | pitā́ yátra duhitúḥ sékam ṛiñján sáṃ ṣagmyèna mánasā dadhanvé || 1 || ná jāmáye tā́nvo rikthám āraik cakā́ra gárbhaṃ sanitúr nidhā́nam | yádī mātáro janáyanta váhnim anyáḥ kartā́ sukṛ́tor anyá ṛindhán || 2 ||

O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritions food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

31

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheriter), the other (the female) is to be enriched with gifts. 2

अ॒ग्निर्ज॑ज्ञे जु॒ह्वा॒३॒॑ रेज॑मानो म॒हस्पु॒त्राँ अ॑रु॒षस्य॑ प्र॒यक्षे॑ ।
म॒हान्गर्भो॒ मह्या जा॒तमे॑षां म॒ही प्र॒वृद्धर्य॑श्वस्य य॒ज्ञैः ॥३॥
अ॒भि जैत्री॑रसचन्त स्पृधा॒नं महि॒ ज्योति॒स्तम॑सो॒ निर॑जानन् ।
तं जा॑न॒तीः प्रत्यु॒दा॑यन्नु॒षासः॒ पति॒र्गवा॑मभव॒देक॒ इन्द्रः॑ ॥४॥
वी॒ळौ स॒तीर॒भि धीरा॑ अतृन्द॒न्प्रा॒चाहि॑न्व॒न्मन॑सा स॒प्त विप्राः॑ ।
विश्वा॑मविन्द॒न्प॒थ्या॑मृ॒तस्य॑ प्रजा॒नन्नित्ता नम॒सा वि॑वेश ॥५॥

agnír jajñe juhvā̀ réjamāno mahás putrā́ñ arushásya prayákshe | mahā́n gárbho máhy ā́ jātám eshām mahí pravṛíd dháryaṣvasya yajñaíḥ || 3 || abhí jaítrīr asacanta spṛidhānám máhi jyótis támaso nír ajānan | tám jānatíḥ práty úd āyann ushásaḥ pátir gávām abhavad éka índraḥ || 4 || vīḷaú satír abhí dhírā atṛindan prācā́hinvan mánasā saptá víprāḥ | víṣvām avindan pathyā̀m ṛitáṣya prajānánn ít tā́ námasā́ viveṣa || 5 ||

॥६॥ वि॒दद्यदी॑ स॒रमा॑ रु॒ग्णमद्रे॒र्महि॒ पाथः॑ पू॒र्व्यं॑ स॒ध्र्य॑क्कः ।
अग्रं॑ नयत्सु॒पद्यक्ष॑राणा॒मच्छा॒ रवं॑ प्रथ॒मा जा॑न॒ती गा॑त् ॥६॥
अग॑च्छदु॒ विप्र॑तमः सखी॒यन्नसू॑दयत्सु॒कृते॒ गर्भ॒मद्रिः॑ ।
स॒सान॒ मर्यो॒ युव॑भिर्मख॒स्यन्नथा॑भवदङ्गि॒राः स॒द्यो अर्च॑न् ॥७॥

vidád yádī sarámā rugṇám ádrer máhi pā́thaḥ pūrvyáṃ sadhryàk kaḥ | ágraṃ nayat supády ákṣharāṇām áchā rávam prathamā́ jānatī́ gāt || 6 || ágachad u vípratamaḥ sakhīyánn ásūdayat sukṛíte gárbham ádriḥ | sasā́na máryo yúvabhir makhasyánn áthābhavad áñgirāḥ sadyó árcan || 7 ||

For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations. 3

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world. 4

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom. 5

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. 6

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers. 7

सतःसतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥८॥
नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम् ।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन ॥९॥
संपश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

satáḥ-sataḥ pratimánam purobhū́r víṣvā veda jánimā
hánti ṣúshṇam | prá ṇo diváḥ padavī́r gavyúr árcan sá-
khā sákhīṅ́r amuñcan nír avadyā́t || 8 || ní gavyatā́ mánasā
sedur arkaíḥ kriṇvānā́so amṛitatvā́ya gātúm | idám cin nú
sádanam bhū́ry eshāṃ yéna mā́sāṅ́ ásishāsann ṛiténa || 9 ||
sampáṣyamānā amadann abhí svám páyaḥ pratnásya rétaso
dúghānāḥ | ví ródasī atapad ghósha eshāṃ jāté nishṭhā́m
ádadhur góshu vīrā́n || 10 ||

॥७॥ स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः ।
उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्म दुदुहे जेन्या गौः ॥११॥
पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
विष्कभ्नन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

sá jātébhir vṛitrahā́ séd u havyaír úd usríyā asṛijad
índro arkaíḥ | urū́cy àsmai ghṛitávad bhárantī mádhu
svā́dma duduhe jényā gaúḥ || 11 || pitré cic cakruḥ sádanaṃ
sám asmai máhi tvíshīmat sukṛíto ví hí khyán | vishkabh-
nánta skámbhanenā jánitrī ā́sīnā ūrdhváṃ rabhasáṃ ví
minvan || 12 ||

May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं रोदस्योः ।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥
मह्या ते सख्यं वश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥
महि क्षेत्रं पुरु श्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

mahí yádi dhishánā ṣiṣnáthe dhát sadyovṛídham vibhvàm ródasyoḥ | gíro yásminn anavadyā́ḥ samīcī́r víṣvā índrāya távishīr ánuttāḥ || 13 || máhy ā́ te sakhyám vaṣmi ṣaktī́r ā́ vṛitraghné niyúto yanti pūrvī́ḥ | máhi stotrám áva ā́ganma sūrér asmā́kaṃ sú maghavan bodhi gopā́ḥ || 14 || máhi kshétram purú ṣcandrám vividvā́n ā́d ít sákhibhyaṣ caráthaṃ sám airat | índro nṛíbhir ajanad dī́dyānaḥ sākáṃ sū́ryam ushásaṃ gātúm agním || 15 ||

॥८॥ अपश्चिदेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥१६॥
अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥
पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ॥१८॥

apáṣ cid eshá vibhvò dámūnāḥ prá sadhrī́cīr asṛijad viṣváṣcandrāḥ | mádhvaḥ punānā́ḥ kavíbhiḥ pavítrair dyúbhir hinvanty aktúbhir dhánutrīḥ || 16 || ánu kṛishṇé vásudhitī jihāte ubhé sū́ryasya maṅhánā yájatre | pári yát te mahimā́naṃ vṛijádhyai sákhāya indra kā́myā ṛijipyā́ḥ || 17 || pátir bhava vṛitrahan sūnṛítānāṃ girā́ṃ viṣvā́yur vṛishabhó vayodhā́ḥ | ā́ no gahi sakhyébhiḥ ṣivébhir mahā́n mahī́bhir ūtíbhiḥ saraṇyán || 18 ||

Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animantes the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessently flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥
मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः ॥२०॥
अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात् ।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

tám añgirasván ná-
masā saparyán návyam kriṇomi sányase purājám | drúho
ví yāhi bahulā́ ádevīḥ svàṣ ca no maghavan sātáye dhāḥ
|| 19 || míhaḥ pāvakā́ḥ prátatā abhūvan svastí naḥ piprihi
pārám āsām | índra tvám rathiráḥ pāhi no rishó makshū́
-makshū kriṇuhi gojíto naḥ || 20 || ádedishṭa vritrahā́ gó-
patir gā́ antáḥ krishṇā́ñ arushaír dhā́mabhir gāt | prá sū-
nṛ́tā diṣámāna ṛiténa dúraṣ ca víṣvā avṛiṇod ápa sváḥ
|| 21 || ṣunám huvema — || 22 ||

(३२) द्वात्रिंशं सूक्तम्

(१–१७) सप्तदशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥९॥ इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते ।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१॥

32.

Índra sómam somapate píbemám mádhyamdinam sáva-
nam cā́ru yát te | praprúthyā ṣípre maghavann ṛijīshin vi-
múcyā hárī ihá mādayasva || 1 ||

I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

32

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥२॥
ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥३॥
त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन् ।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥४॥
मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय ।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥५॥

gávāṣiram manthínam in-
dra ṣukrám píbā sómam rarimá te mádāya | brahmakṛ́tā
mā́rutenā gaṇéna sajóshā rudraís tṛipád ā́ vṛishasva || 2 ||
yé te ṣúshmaṃ yé távishīm ávardhann árcanta indra ma-
rútas ta ójaḥ | mā́dhyaṃdine sávane vajrahasta píbā rudré-
bhiḥ ságaṇaḥ suṣipra || 3 || tá ín nv àsya mádhumad vivi-
pra índrasya ṣárdho marúto yá ā́san | yébhir vṛitrásyeshitó
vivédāmarmáṇo mányamānasya márma ||4|| manushvád indra
sávanaṃ jushāṇáḥ píbā sómaṃ ṣaṣvate vīryā̀ya | sá ā́ vavṛit-
sva haryaṣva yajñaíḥ saraṇyúbhir apó árṇā sisarshi || 5 ||

॥१०॥ त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥६॥
यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥७॥

tvám apó yád dha vṛitrám jaghanvā́n̐ átyān̐ iva prā́-
sṛijaḥ sártavā́jaú | ṣáyānam indra cáratā vadhéna vavrivā́n̐-
sam pári devī́r ádevam || 6 || yájāma ín námasā vṛiddhám
índram bṛihántam ṛishvám ajáraṃ yúvānam | yásya priyé
mamátur yajñíyasya ná ródasī mahimā́nam mamā́te || 7 ||

O resplendent self, accept our devotional love, mixed with milk or butter, milk-like purity of heart and mind; we offer it for your exhilaration. May you, along with the company of devout organs and vital breath, enjoy it to your full satisfaction. 2

These are the vital organs, O resplendent self, who, worshipping your prowess, augment your strength and vigour. O possessor of the adamantine determination and splendid form, may you along with the vital breath cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul and who gently encourage it. Animated by them it pierces the vital part of evil which imagines itself invulnerable. 4

O resplendent self, like an intelligent being, pleased with our homage, may you cherish our devotion for the sake of perpetual vigour. O lord of sturdy organs may you come along with adorable (vital organs), and traversers (of the cosmos) and send down the nectar of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slumbering and darkling thought, obstructing evil forces, you let forth the pure thoughts like horses rushing into battle. 6

Therefore, we worship with reverence the resplendent self, who is great and sublime, eternal and ever youthful, and whose magnitude the great heaven and earth could never measure nor can, conceive to measure in future. 7

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥
अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम् ।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥९॥
त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥१०॥

índrasya kárma súkritā purū́ṇi vratā́ni devā́ ná minanti víṣve | dādhā́ra yáḥ prithivī́ṃ dyā́m utémā́ṃ jajā́na sū́ryam ushásaṃ sụdáṅsāḥ || 8 || ádrogha satyáṃ táva tán mahitváṃ sadyó yáj jātó ápibo ha sómam | ná dyā́va indra tavásas ta ójo nā́hā ná mā́sāḥ ṣarádo varanta || 9 || tváṃ sadyó apibo jātá indra mádāya sómam paramé vyòman | yád dha dyā́vāprithiví ā́viveṣīr áthābhavaḥ pūrvyáḥ kārúdhāyāḥ || 10 ||

॥११॥ अहन्नहिं परिशयानमर्णं ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥११॥
यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥
यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥१३॥

áhann áhim pariṣáyānam árṇa ojāyámānaṃ tuvijāta távyān | ná te mahitvám ánu bhūd ádha dyaúr yád anyáyā sphigyā̀ kshā́m ávasthāḥ || 11 || yajñó hí ta indra várdhano bhū́d utá priyáḥ sutásomo miyédhaḥ | yajñéna yajñám ava yajñíyaḥ sán yajñás te vájram ahihátya āvat || 12 || yajñénéndram ávasā́ cakre arvā́g aínaṃ sumnā́ya návyase vavṛityām | yá stómebhir vāvṛidhé pūrvyébhir yó madhyamébhir utá nū́tanebhiḥ || 13 ||

Even all Nature's forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations. 8

O guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers. 9

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities. 10

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed. 11

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamantine will-power for the destruction of our demoniac impulses. 12

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings. 13

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥१४॥
आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥१५॥
न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१७॥

vivésha yán mā dhishánā
jajána stávai purá páryād índram áhnaḥ | áṅhaso yátra pī-
párad yáthā no nāvéva yántam ubháye havante || 14 ||
ápūrṇo asya kaláṣaḥ sváhā sékteva kóṣaṃ sisice píba-
dhyai | sám u priyá ávavṛitran mádāya pradakshiṇíd abhí
sómāsa índram || 15 || ná tvā gabhīráḥ puruhūta síndhur
nádrayaḥ pári shánto varanta | itthá sákhibhya ishitó yád
indrá dṛiḷhám cid árujo gávyam ūrvám || 16 || ṣunáṃ hu-
vema — || 17 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य (१-३, ५, ७, ९, ११-१३) प्रथमादितृचस्य पञ्चमीसप्तमी-
नवम्यृचामेकादश्यादितृचस्य च गाथिनो विश्वामित्र ऋषिः; (४, ६, ८, १०) चतुर्थी-
षष्ठ्यष्टमीदशमीनाञ्च नद्य ऋषिकाः। (१-३, ५, ९, ११-१३) प्रथमादितृचस्य पञ्चमी-
नवम्योर्ऋचोरेकादश्यादितृचस्य च नद्यः, (४, ८, १०) चतुर्थ्यष्टमीदशमीनां
विश्वामित्रः, (६, ७) षष्ठीसप्तम्योश्चेन्द्रो देवताः। (१-१२) प्रथमादि-
द्वादशर्चां त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥१२॥ प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥१॥

33.

Prá párvatānām uṣatí upásthād áṣve iva víshite hása-
māne | gáveva ṣubhré mātárā rihāṇé vípāṭ chutudrí páyasā
javete || 1 ||

When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposte sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

33

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥२॥
अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥३॥
एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥४॥
रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषावस्युरह्वे कुशिकस्य सूनुः ॥५॥

índreshite prasavám bhíkshamāṇe áchā samudrám rathyèva yāthaḥ | samārāṇé ūrmíbhiḥ pínvamāne anyá vām anyám ápy eti ṣubhre || 2 || áchā síndhum mātṛítamām ayāsaṃ vípāṣam urvím subhágām aganma | vatsám iva mātárā saṃrihāṇé samānám yónim ánu saṃcáranti || 3 || ená vayám páyasā pínvamānā ánu yónim devákṛitaṃ cárantīḥ | ná vártave prasaváḥ sárgataktaḥ kiṃyúr vípro nadyò johavīti || 4 || rámadhvam me vácase somyáya ṛítāvarīr úpa muhūrtám évaiḥ | prá síndhum áchā bṛihatí manīshávasyúr ahve kuṣikásya sūnúḥ || 5 ||

॥१३॥ इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥
प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः ॥७॥

índro asmáñ aradad vájrabāhur ápāhan vṛitrám paridhím nadínām | devò 'nayat savitá supāṇís tásya vayám prasavé yāma urvíḥ || 6 || pravácyaṃ ṣaṣvadhá vīryàṃ tád índrasya kárma yád áhiṃ vivṛiṣcát | ví vájreṇa parishádo jaghānáyann ápó 'yanam ichámānāḥ || 7 ||

Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak]Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers ? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak]The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥
ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥९॥
आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

etád váco jaritar
mā́pi mṛishṭhā ā́ yát te ghóshān úttarā yugā́ni | ukthéshu
kāro práti no jushasva mā́ no ní kaḥ purushatrā́ námas te
|| 8 || ó shú ṣvasāraḥ kārā́ve ṣṛiṇota yayaú vo dūrā́d ánasā
ráthena | ní shū́ namadhvam bhávatā supārā́ adhoakshā́ḥ
sindhavaḥ srotyā́bhiḥ || 9 || ā́ te kāro ṣṛiṇavāmā vácāṅsi ya-
yā́tha dūrā́d ánasā ráthena | ní te naṅsai pīpyānéva yóshā
máryāyeva kanyā̀ ṣaṣvacaí te || 10 ||

॥१४॥ यदङ्ग त्वा भरताः संतरेयुर्गव्यन्ग्राम इषित इन्द्रजूतः ।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥
अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम् ॥१२॥
उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥१३॥

yád aṅgá tvā bharatā́ḥ saṃtáreyur gavyán grā́ma ishitá
índrajūtaḥ | árshād áha prasaváḥ sárgatakta ā́ vo vṛiṇe su-
matím yajñíyānām || 11 || átārishur bharatā́ gavyávaḥ sám
ábhakta vípraḥ sumatíṃ nadī́nām | prá pinvadhvam ishá-
yantīḥ surā́dhā ā́ vakshánāḥ pṛiṇádhvaṃ yātá ṣī́bham || 12 ||
úd va ūrmíḥ ṣámyā hantv ā́po yóktrāṇi muñcata | mā́du-
shkṛitau vyènasāghnyaú ṣū́nam ā́ratām || 13 ||

[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowlily; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13

(३४) चतुस्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥
मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

34.

Índraḥ pūrbhíd ā́tirad dā́sam arkaír vidádvasur dáyamāno ví śátrūn | bráhmajūtas tanvā̀ vāvṛidhānó bhū́ridātra ā́pṛiṇad ródasī ubhé || 1 || makhásya te tavishásya prá jūtím íyarmi vā́cam amṛítāya bhū́shan | índra kshitīnā́m asi mā́nushīṇām viśā́m daívīnām utá pūrvayā́vā || 2 ||

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥३॥
इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥४॥
इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥५॥

índro vṛitrám avṛiṇoc chárdhanītiḥ prá māyínām amināḍ várpaṇītiḥ | áhan vyàṅsam uśádhag váneshv āvír dhénā akṛiṇod rāmyā́ṇām || 3 || índraḥ svarshā́ janáyann áhāni jigā́yośígbhiḥ pṛítanā abhishṭíḥ | prā́rocayan mánave ketúm áhnām ávindaj jyótir bṛihaté ráṇāya || 4 || índras tújo barhā́ṇā ā́ viveśa nṛivád dádhāno náryā purū́ṇi | ácetayad dhíya imā́ jaritré prémám várṇam atirac chukrám āsām || 5 ||

34

The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind. 1

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature's heavenly bounties. 2

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance. 3

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life. 4

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance. 5

॥१६॥ महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६॥
युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

mahó mahā́ni panayanty asyéndrasya kárma súkṛitā purū́ṇi | vṛijánena vṛijinā́n sám pipesha māyā́bhir dásyūn̐r abhíbhūtyojāḥ || 6 || yudhéndro mahnā́ várivaṣ cakāra devébhyaḥ sátpatiṣ carshaṇiprā́ḥ | vivásvataḥ sádane asya tā́ni víprā ukthébhiḥ kaváyo gṛiṇanti || 7 ||

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८॥
ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत् ॥९॥
इन्द्र ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

satrāsā́haṃ várenyaṃ sahodā́ṃ sasavā́ṅsaṃ svàr apáṣ ca devī́ḥ | sasā́na yáḥ pṛithivī́ṃ dyā́m utémā́m índram madanty ánu dhī́raṇāsaḥ || 8 || sasā́nā́tyā́n̐ utá sū́ryaṃ sasānéndraḥ sasāna purubhójasaṃ gā́m | hiraṇyáyam utá bhógaṃ sasāna hatví dásyūn prā́ryaṃ várṇam āvat || 9 || índra óshadhīr asanod áhāni vánaspátīn̐r asanod antáriksham | bibhéda valáṃ nunudé vívācó 'thābhavad damitā́bhíkratūnām || 10 || ṣunáṃ huvema — || 11 ||

Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३५) पञ्चत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय ॥१॥
उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि ।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वहात इन्द्रम् ॥२॥

35.

Tíshṭhā hárī rátha á yujyámānā yāhí vāyúr ná niyúto no ácha | píbāsy ándho abhísṛishṭo asmé índra sváhā rarimá te mádāya || 1 || úpājirá puruhūtáya sáptī hárī ráthasya dhūrshv á yunajmi | dravád yáthā sámbhṛitaṃ viṣvátaṣ cid úpemáṃ yajñám á vahāta índram || 2 ||

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
ग्रसेतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः ॥३॥
ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम् ॥४॥
मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

úpo nayasva vṛíshaṇā tapushpótém ava tváṃ vṛishabha svadhāvaḥ | grásetām áṣvā ví muchá ṣóṇā divé-dive sadṛ́íṣīr addhi dhānáḥ || 3 || bráhmaṇā te brahmayújā yunajmi hárī sákhāyā sadhamáda āṣú | sthiráṃ ráthaṃ sukhám indrādhitíshṭhan prajānán vidváñ úpa yāhi sómam || 4 || má te hárī vṛíshaṇā vītápṛishṭhā ní rīraman yájamānāso anyé | atyáyāhi ṣáṣvato vayáṃ té 'raṃ sutébhiḥ kṛiṇavāma sómaiḥ || 5 ||

35

O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5

॥१८॥ तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥
स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

távāyáṃ sómas tvám éhy arvā́ñ chaṣvattamáṃ sumánā asyá pāhi | asmín yajñé barhíshy ā́ nishádyā dadhishvémáṃ jaṭhára índum indra || 6 || stīrṇáṃ te barhíḥ sutá indra sómaḥ kṛitā́ dhānā́ áttave te háribhyām | tádokase puruṣā́kāya vṛíshṇe marútvate túbhyaṃ rātā́ havíṅshi || 7 ||

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥८॥
याँ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते ।
तेभिरेतं सजोषा वावशानो३ऽग्नेः पिब जिह्वया सोममिन्द्र ॥९॥
इन्द्र पिब स्वधया चित्सुतस्याग्नेर्वा पाहि जिह्वया यजत्र ।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

imáṃ náraḥ párvatās túbhyam ā́paḥ sám indra góbhir mádhumantam akran | tásyāgátyā sumánā ṛishva pāhi prajānán vidvā́n pathyā̀ ánu svā́ḥ || 8 || yā́ñ ā́bhajo marúta indra sóme yé tvā́m ávardhann ábhavan gaṇás te | tébhir etáṃ sajóshā vāvaṣānò 'gnéḥ piba jihváyā sómam indra || 9 || índra píba svadháyā cit sutásyāgnér vā pāhi jihváyā yajatra | adhvaryór vā práyataṃ ṣakra hástād dhótur vā yajñáṃ havísho jushasva || 10 || ṣunáṃ huvema — || 11 ||

O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. 6

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered. 7

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude. 8

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm. 9

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३६) षट्त्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य (१-९. ११) प्रथमादिनवर्चामेकादश्याश्च गाथिनो विश्वामित्रः, (१०) दशम्याश्चाङ्गिरसो घोर ऋषी । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः ।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥
इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

36.

Imā́m ū shú prábhṛitim sātáye dhāḥ ṣáṣvac-chaṣvad ūtíbhir yā́damānaḥ | suté-sute vāvṛidhe várdhanebhir yáḥ kármabhir mahádbhiḥ súṣruto bhū́t || 1 || índrāya sómāḥ pradívo vídānā ṛibhúr yébhir vṛíshaparvā víhāyāḥ | prayamyámānān práti shū́ gṛibhāyéndra píba vṛíshadhūtasya vṛíshṇaḥ || 2 ||

पिबा वर्धस्व तव घा सुतास इन्द्र सोमासः प्रथमा उतेमे ।
यथापिबः पूर्व्याँ इन्द्र सोमाँ एवा पाहि पन्यो अद्या नवीयान् ॥३॥
महाँ अमत्रो वृजने विरप्श्युग्रं शवः पत्यते धृष्ण्वोजः ।
नाह विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वममन्दन् ॥४॥
महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

píbā várdhasva táva ghā sutā́sa índra sómāsaḥ prathamā́ utémé | yáthā́pibaḥ pūrvyā́ñ indra sómāñ evā́ pāhi pányo adyā́ návīyān || 3 || mahā́ñ ámatro vṛijáne virapṣy ùgrám ṣávaḥ patyate dhṛishṇv ójaḥ | nā́ha vivyāca pṛithivī́ canaínam yát sómāso háryaṣvam ámandan || 4 || mahā́ñ ugró vāvṛidhe vīryā̀ya samā́cakre vṛishabháḥ kā́vyena | índro bhágo vājadā́ asya gā́vaḥ prá jāyante dákshiṇā asya pūrvī́ḥ || 5 ||

36

O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5

॥२०॥ प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः ।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः ॥६॥
समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

prá yát síndhavaḥ prasavám̱ yáthā́yann ā́paḥ samudrám̱ rathyèva jagmuḥ | átaṣ cid índraḥ sádaso várīyān yád īm̱ sómaḥ pṛiṇáti dugdhó aṅṣúḥ || 6 || samudréṇa síndhavo yádamānā índrāya sómam̱ súshutam bhárantaḥ | aṅṣúm̱ duhanti hastíno bharítrair mádhvaḥ punanti dhárayā pavítraiḥ || 7 ||

ह्रदा इव कुक्षयः सोमधानाः समी विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥
आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम् ।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि ॥९॥
अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः ।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र शिप्रिन् ॥१०॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

hradā́ iva kuksháyaḥ somadhā́nāḥ sám ī vivyāca sávanā purū́ṇi | ánnā yád índraḥ prathamā́ vy ā́ṣa vṛitrám̱ jaghanvā́ñ avṛiṇīta sómam || 8 || ā́ tū́ bhara mákir etát pári shṭhād vidmā́ hí ´tvā vásupatim̱ vásūnām | índra yát te máhinam̱ dátram ásty asmábhyam̱ tád dharyaṣva prá yandhi || 9 || asmé prá yandhi maghavann ṛijīshinn índra rāyó viṣvávārasya bhū́reḥ | asmé ṣatám̱ ṣarádo jīváse dhā asmé vīrā́ñ cháṣvata indra ṣiprin || 10 || ṣunám̱ huvema — || 11 ||

As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushingly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitious to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३७) सप्तत्रिंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-१०) प्रथमादिदशर्चां गायत्री, (११) एकादश्याश्चानुष्टुप् छन्दसी ॥

॥२१॥ वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वा वर्तयामसि ॥१॥
अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२॥
नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाह्ये ॥३॥
पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥
इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥५॥

37.

Vártrahatyāya ṣávase pṛitanāsháhyāya ca | índra tvā́ vartayāmasi || 1 || arvācī́nam sú te mána utá cákshuḥ ṣatakrato | índra kriṇvántu vāghátaḥ || 2 || námāni te ṣatakrato víṣvābhir gīrbhír īmahe | índrābhimātisháhye || 3 || purushṭutásya dhā́mabhiḥ ṣaténa mahayāmasi | índrasya carshaṇīdhṛítaḥ || 4 || índram vṛitrā́ya hántave puruhūtám úpa bruve | bháreshu vā́jasātaye || 5 ||

॥२२॥ वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्र वृत्राय हन्तवे ॥६॥
द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७॥
शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् । इन्द्र सोमं शतक्रतो ॥८॥
इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु । इन्द्र तानि त आ वृणे ॥९॥

vā́jeshu sāsahír bhava tvā́m īmahe ṣatakrato | índra vṛitrā́ya hántave || 6 || dyumnéshu pṛitanā́jye pṛitsutū́rshu ṣrávassu ca | índra sákshvābhímātishu || 7 || ṣushmíntamam na ūtáye dyumnínam pāhi jā́gṛivim | índra sómam ṣatakrato || 8 || indriyā́ṇi ṣatakrato yā́ te jáneshu pañcásu | índra tā́ni ta ā́ vṛiṇe || 9 ||

37

We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्। उत्ते शुष्मं तिरामसि ॥१०॥
अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥११॥

ágann indra ṣrávo bṛihád dyumnáṃ dadhishva dushṭáram | út te ṣúshmaṃ tirāmasi || 10 || arvāváto na á gahy átho ṣakra parāvátaḥ | u lokó yás te adriva índrehá táta ā́ gahi || 11 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिः, तावुभौ वा, गाथिनो विश्वामित्रो वा ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः॥

॥२३॥ अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः।
अभि प्रियाणि मर्मृशत्पराणि कवीँरिच्छामि संदृशे सुमेधाः ॥१॥
इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम्।
इमा उ ते प्रण्यो३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन् ॥२॥
नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन्।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

38.

Abhí táshṭeva dīdhayā manīshā́m átyo ná vājī́ sudhúro jíhānaḥ | abhí priyā́ṇi mármṛiṣat párāṇi kavī́ñr ichāmi saṃdṛíṣe sumedhā́ḥ || 1 || inótá pṛicha jánimā kavīnā́m manodhṛítaḥ sukṛítas takshata dyā́m | imā́ u te praṇyò várdhamānā mánovātā ádha nú dhármaṇi gman || 2 || ní shīm íd átra gúhyā dádhānā utá kshatrā́ya ródasī sám añjan | sám mā́trābhir mamiré yemúr urvī́ antár mahī́ sámṛite dhā́yase dhuḥ || 3 ||

O illustrious self, may you receive from us the offerings; may you grant us such wealth as may not be easily surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh. May you, from any region whatsoever come to us, O thunderarmed. 11

38

Compose a pious praise, as a carpenter carves the wood zealously or as a quick horse comfortably carries his load, pondering upon what is dearest and noble, I with clear vision aspire to understand the teachings of our sages. 1

Ask of the holy teachers, the origin of these poet sages, who with well-disciplined minds and virtuous deeds achieved the heavenly bliss. May these expediatory praises, rapid as the mind, augment your power and reach you. 2

Comprehending hidden mysteries here on this earth, they, through their power, measure the secrets of the realm of mind and body. They set limits to their elements connect both of them mutually together wide spread and vast and fix the intermediate realm of vital breath to sustain them. 3

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥
असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

ātíshṭhantam pári víṣve abhūshañ chríyo vásānaṣ carati svárociḥ | mahát tád vríshṇo ásurasya nā́mā́ viṣvárūpo amrítāni tasthau || 4 || ásūta pū́rvo vrishabhó jyáyān imá asya ṣurúdhaḥ santi pūrvíḥ | dívo napātā vidáthasya dhībhíḥ kshatrám rājānā pradívo dadhāthe || 5 ||

॥२४॥ त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वाँ अपि वायुकेशान् ॥६॥
तदिन्न्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।
अन्यदन्यदसुर्यं१ वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥
तदिन्न्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥
युवं प्रत्नस्य साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम् ।
गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

tríṇi rājānā vidáthe purū́ṇi pári víṣvāni bhūshathaḥ sádaṅsi | ápaṣyam átra mánasā jaganvā́n vraté gandharvā́ñ ápi vāyúkeṣān || 6 || tád ín nv àsya vrishabhásya dhenór ā́ nā́mabhir mamire sákmyam góḥ | anyád-anyad asuryàm vásānā ní māyíno mamire rūpám asmin || 7 || tád ín nv àsya savitúr nákir me hiraṇyáyīm amátim yā́m áṣiṣret | ā́ sushṭutí ródasī viṣvaminvé ápīva yóshā jánimāni vavre || 8 || yuvám pratnásya sādhatho mahó yád daívī svastíḥ pári ṇaḥ syātam | gopā́jihvasya tasthúsho vírūpā víṣve paṣyanti māyínaḥ kritáni || 9 ||

They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the preceder and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manyfold forms of this resplendent lord. 9

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१०॥

ṣunáṃ huvema — || 10 ||

(३९) एकोनचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य ॥१॥
दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः ॥२॥
यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात् ।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥३॥
नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दृंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

39.

Índram matír hṛidá á vacyámānácha pátiṃ stómatashṭā jigāti | yá jágṛivir vidáthe ṣasyámānéndra yát te jáyate viddhí tásya || 1 || diváṣ cid á pūrvyá jáyamānā ví jágṛivir vidáthe ṣasyámānā | bhadrá vástrāṇy árjunā vásānā séyám asmé sanajá pítryā dhíḥ || 2 || yamá cid átra yamasúr asūta jihváyā ágram pátad á hy ásthāt | vápūṅshi jātá mithuná sacete tamohánā tápusho budhná étā || 3 || nákir eshāṃ ninditá mártyeshu yé asmákam pitáro góshu yodháḥ | índra eshāṃ dṛiṅhitá máhināvān úd gotráṇi sasṛije daṅsánāvān || 4 ||

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

39

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord's compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our proginators and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4

सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥५॥

sákhā ha yátra sákhibhir návagvair abhijñv ā́ sátvabhir gā́ anugmán | satyáṃ tád índro daṣábhir dáṣagvaiḥ sū́ryaṃ viveda támasi kshiyántam || 5 ||

॥२६॥ इन्द्रो मधु संभृतमुस्रियायां पद्वद्विवेद शफवन्नमे गोः ।
गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥६॥
ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥
ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः ।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥९॥

índro mádhu sámbhṛitam usríyāyām padvád viveda ṣaphávan náme góḥ | gúhā hitáṃ gúhyaṃ gūḷhám apsú háste dadhe dákshiṇe dákshiṇāvān || 6 || jyótir vṛiṇīta támaso vijānánn āré syāma duritā́d abhī́ke | imā́ gíraḥ somapāḥ somavṛiddha jushásvendra purutámasya kāróḥ || 7 || jyótir yajñā́ya ródasī ánu shyād āré syāma duritásya bhū́reḥ | bhū́ri cid dhí tujató mártyasya supārā́so vasavo barháṇāvat || 8 || ṣunáṃ huvema — || 9 ||

The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths + the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9

(४०) चत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१॥
इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत । पिबा वृषस्व तातृपिम् ॥२॥
इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिर स्तवान विश्पते ॥३॥
इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्दवः ॥४॥
दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्दवः ॥५॥

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Índra tvā vṛishabháṃ vayáṃ suté sóme havāmahe | sá pāhi mádhvo ándhasaḥ || 1 || índra kratuvídaṃ sutáṃ sómaṃ harya purushṭuta | píbā́ vṛishasva tā́tṛipim || 2 || índra prá ṇo dhitā́vānaṃ yajñáṃ víṣvebhir devébhiḥ | tirá stavāna viṣpate || 3 || índra sómāḥ sutá imé táva prá yanti satpate | ksháyaṃ candrā́sa índavaḥ || 4 || dadhishvā́ jaṭháre sutáṃ sómam indra váreṇyam | táva dyukshā́sa índavaḥ || 5 ||

॥२॥ गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥६॥
अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥
अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥
यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९॥

gírvaṇaḥ pāhí naḥ sutám mádhor dhā́rābhir ajyase | índra tvā́dātam íd yáṣaḥ || 6 || abhí dyumnā́ni vanína índraṃ sacante ákshitā | pītví sómasya vāvṛidhe || 7 || arvāváto na ā́ gahi parāvátaṣ ca vṛitrahan | imā́ jushasva no gíraḥ || 8 || yád antarā́ parāvátam arvāvátaṃ ca hūyáse | índrehá táta ā́ gahi || 9 ||

40

We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature's bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord Through these loving regards His glory increases vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३॥ आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये । हरिभ्यां याह्यद्रिवः ॥१॥
सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् । अयुज्रन्प्रातरद्रयः ॥२॥
इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ॥३॥
रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ॥४॥
मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

41.

Ā́ tū́ na indra madryàg ghuvānáḥ sómapītaye | háribhyām yāhy adrivaḥ || 1 || sattó hótā na ṛitvíyas tistiré barhír ānushák | áyujran prātár ádrayaḥ || 2 || imā́ bráhma brahmavāhaḥ kriyánta ā́ barhíḥ sīda | vīhí ṣūra puroḷā́ṣam || 3 || rārandhí sávaneshu ṇa eshú stómeshu vṛitrahan | ukthéshv indra girvaṇaḥ || 4 || matáyaḥ somapā́m urúṃ rihánti ṣávasas pátim | índraṃ vatsáṃ ná mātáraḥ || 5 ||

॥४॥ स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥
वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥
मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ्याहि । इन्द्र स्वधावो मत्स्वेह ॥८॥
अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्नू बर्हिरासदे ॥९॥

sá mandasvā hy ándhaso rā́dhase tanvā̀ mahé | ná stotā́raṃ nidé karaḥ || 6 || vayám indra tvāyávo havíshmanto jarāmahe | utá tvám asmayúr vaso || 7 || mā́ré asmád ví mumuco háripriyārvā́ñ yāhi | índra svadhāvo mátsvehá || 8 || arvā́ñcaṃ tvā sukhé ráthe váhatām indra keṣínā | ghṛitásnū barhír āsáde || 9 ||

41

O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory. 1

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations. 2

O mighty bearer of wisdom, these prayers are offered by us: be enshined in our hearts and cherish our dedicated noble deeds. 3

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship. 4

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves. 5

May you be delighted with our loving devotion, we offer for your own great munifiecence, may you not put your adorer the reproach. 6

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love. 7

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted. 8

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steads, and be seated on the matty cushions of our heart. 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥५॥ उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१॥
तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम् । कुविन्न्वस्य तृप्णवः ॥२॥
इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३॥
इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥४॥
इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥५॥

42.

Úpa naḥ sutám ā́ gahi sómam indra gávāṣiram | háribhyām̐ yás te asmayúḥ || 1 || tám indra mádam ā́ gahi barhishṭhā́m̐ grā́vabhiḥ sutám | kuvín nv àsya tṛipṇávaḥ || 2 || índram itthā́ gíro mámā́chāgur ishitā́ itáḥ | āvṛíte sómapītaye || 3 || índram̐ sómasya pītáye stómair ihá havāmahe | ukthébhiḥ kuvíd āgámat || 4 || índra sómāḥ sutā́ imé tā́n dadhishva ṣatakrato | jaṭháre vājinīvaso || 5 ||

॥६॥ विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥६॥
इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७॥
तुभ्येदिन्द्र स्व ओक्ये सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥८॥

vidmā́ hí tvā dhanam̐jayám̐ vā́jeshu dadhṛishám̐ kave | ádhā te sumnám īmahe || 6 || imám indra gávāṣiram̐ yávāṣiram̐ ca naḥ piba | āgátyā vṛíshabhiḥ sutám || 7 || túbhyéd indra svá okyè sómam̐ codāmi pītáye | eshá rārantu te hṛidí || 8 ||

42

Come resplenden Lord, to cherish devotional love, blent with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endevours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥९॥

tvā́ṃ sutásya pītáye pratnám indra havāmahe | kuṣikáso avasyávaḥ || 9 ||

(४३) त्रिचत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ आ याह्यर्वाङुप वन्धुरेष्ठास्तवेदनु प्रदिवः सोमपेयम् ।
प्रिया सखाया वि मुचोप बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥१॥
आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥
आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥३॥
आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥
कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥५॥

43.

Ā́ yāhy arvā́ñ úpa vandhureshṭhā́s távéd ánu pradívaḥ somapéyam | priyā́ sákhāyā ví mucópa barhís tvā́m imé havyavā́ho havante || 1 || ā́ yāhi pūrvī́r áti carshaṇī́r ā́ñ aryá āṣísha úpa no háribhyām | imā́ hí tvā matáya stómatashṭā índra hávante sakhyáṃ jushāṇā́ḥ || 2 || ā́ no yajñáṃ namovṛ́dhaṃ sajóshā índra deva háribhir yāhi tū́yam | ahám hí tvā matíbhir jóhavīmi ghṛtáprayāḥ sadhamā́de mádhūnām || 3 || ā́ ca tvā́m etā́ vṛ́shaṇā váhāto hárī sákhāyā sudhúrā svā́ṅgā | dhānā́vad índraḥ sávanaṃ jushāṇā́ḥ sákhā sákhyuḥ ṣṛṇavad vándanāni ||4|| kuvín mā gopā́ṃ kárase jánasya kuvíd rā́jānam maghavann ṛjīshin | kuvín ma ṛ́shim papivā́ṅsaṃ sutásya kuvín me vásvo amṛ́tasya ṣíkshāḥ || 5 ||

We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. 9

43

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5

आ त्वा बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु ।
प्र ये द्विता दिव ऋञ्जन्त्याताः सुसंमृष्टासो वृषभस्य मूराः ॥६॥
इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जभार ।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥७॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

á tvā brihánto hárayo yujānā́ arvā́g indra sadhamā́do vahantu | prá yé dvitā́ divá riñjánty ā́tāḥ súsammrishṭāso vrishabhásya mūrā́ḥ || 6 || índra píba vríshadhūtasya vríshṇa ā́ yáṃ te ṣyená uṣaté jabhā́ra | yásya máde cyāváyasi prá krishṭī́r yásya máde ápa gotrā́ vavártha || 7 || ṣunáṃ huvema — || 8 ||

(४४) चतुश्चत्वारिंशं सूक्तम्
(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥८॥ अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम् ॥१॥
हर्यन्नुषसमर्चयः सूर्यं हर्यन्नरोचयः ।
विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

44.

Ayáṃ te astu haryatáḥ sóma ā́ háribhiḥ sutáḥ | jushāṇá indra háribhir na ā́ gahy ā́ tishṭha háritaṃ rátham || 1 || haryánn ushásam arcayaḥ sū́ryaṃ haryánn arocayaḥ | vidvā́ṅṣ cikitvā́n haryaṣva vardhasa índra víṣvā abhí ṣríyaḥ || 2 ||

May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two. 6

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficient stones of thoughts and deeds. It is that which the falcon of the intutive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance. 7

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth. 8

44

O resplendent Lord, may this delightsome sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us. 1

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy. 2

द्यामिन्द्रो हरिंधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥
जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥
इन्द्रो हर्यन्तमर्जुनं वज्रं शुक्रैरभीवृतम् ।
अपावृणोद्धरिभिरद्रिभिः सुतमुद्गा हरिभिराजत ॥५॥

dyā́m índro háridhāyasam pṛithivím̐ hárivarpasam | ádhārayad dharítor bhū́ri bhójanaṃ yáyor antár háriṣ cárat || 3 || jajñānó hárito vṛíshā víṣvam ā́ bhāti rocanám | háryaṣvo háritaṃ dhatta ā́yudham ā́ vájram bāhvór hárim || 4 || índro haryántam árjunaṃ vájraṃ ṣukraír abhī́vṛitam | ápāvṛiṇod dháribhir ádribhiḥ sutám úd gā́ háribhir ājata || 5 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥९॥ आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि ॥१॥
वृत्रखादो वलंरुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

45.

Ā́ mandraír indra háribhir yāhí mayū́raromabhiḥ | mā́ tvā ké cin ní yaman vím̐ ná pāṣínó 'ti dhánveva tā́n̐ ihi || 1 || vṛitrakhādó valaṃrujáḥ purā́ṃ darmó apā́m ajā́ḥ | sthā́tā ráthasya háryor abhisvará índro dṛiḷhā́ cid ārujáḥ || 2 ||

The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

45

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव ।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत ॥३॥
आ नस्तुजं रयिं भरांशं न प्रतिजानते ।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु ॥४॥
स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥५॥

gambhīrāñ̐ udadhīñ̐r iva krátum pushyasi gā́ iva | prá
sugopā́ yávasam̐ dhenávo yathā hradám̐ kulyā́ ivāṣata || 3 ||
ā́ nas tújam̐ rayím bharā́ṅṣam̐ ná pratijānaté | vṛikshám
pakvám phálam aṅkī́va dhūnuhī́ndra sampā́raṇam̐ vásu
|| 4 || svayúr indra svarā́ḷ asi smáddishṭiḥ sváyaṣastaraḥ |
sá vāvṛidhāná ójasā purushṭuta bhávā naḥ suṣrávastamaḥ
|| 5 ||

(४६) षट्चत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ युध्मस्य ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य घृष्वेः ।
अजूर्यतो वज्रिणो वीर्या३णीन्द्र श्रुतस्य महतो महानि ॥१॥
महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

46.

Yudhmásya te vṛishabhásya svarā́ja ugrásya yū́na
sthávirasya ghṛíshveḥ | ájūryato vajríṇo vīryā̀ṇī́ndra ṣrutá-
sya maható mahā́ni || 1 || mahā́ñ̐ asi mahisha vṛíshṇyebhir
dhanaspṛíd ugra sáhamāno anyā́n | éko víṣvasya bhúvana-
sya rā́jā sá yodháyā ca kshayáyā ca jánān || 2 ||

You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

46

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादृजीषी ॥३॥
उरुं गभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥
यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥५॥

prá má-
trābhī ririce rócamānaḥ prá devébhir viṣváto ápratītaḥ | prá
majmánā divá índraḥ pṛithivyā́ḥ prórór mahó antárikshād
ṛijīshī́ || 3 || urúṃ gabhīráṃ janúshābhy ùgráṃ viṣvávyaca-
sam avatám matīnā́m | índraṃ sómāsaḥ pradívi sutā́saḥ
samudráṃ ná sravāta ā́ viṣanti || 4 || yáṃ sómam indra pṛi-
thivī́dyā́vā gárbhaṃ ná mātā́ bibhṛitás tvāyā́ | táṃ te hi-
nvanti tám u te mṛijanty adhvaryávo vṛishabha pā́tavā́ u
|| 5 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥११॥ मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥
सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ॥२॥

47.

Marútvāñ indra vṛishabhó ráṇāya píbā sómam anushva-
dhám mádāya | ā́ siñcasva jaṭháre mádhva ūrmíṃ tváṃ
rájāsi pradívaḥ sutā́nām || 1 || sajóshā indra ságanọ marúd-
bhiḥ sómam piba vṛitrahā́ ṣūra vidvā́n | jahí ṣatrū́ñr ápa
mṛídho nudasvā́thā́bhayaṃ kṛiṇuhi viṣváto naḥ || 2 ||

He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

47

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on everyside from peril. 2

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
याँ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः ॥३॥
ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥
मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

utá ṛi-
túbhir ṛitupāḥ pāhi sómam índra devébhiḥ sákhibhiḥ su-
tám̱ naḥ | yā́ñ ā́bhajo marúto yé tvā́nv áhan vṛitrám áda-
dhus túbhyam ójaḥ || 3 || yé tvāhihátye maghavann ávar-
dhan yé ṣāmbaré harivo yé gávishṭau | yé tvā nūnám anu-
mádanti víprāḥ píbendra sómam̱ ságaṇo marúdbhiḥ || 4 ||
marútvantam̱ vṛishabhám̱ vāvṛidhānám ákavārim̱ divyám̱
ṣāsám índram | viṣvāsáham ávase nū́tanāyográm̱ sahodā́m
ihá tám̱ huvema || 5 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१२॥ सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥
यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥२॥

48.

Sadyó ha jātó vṛishabháḥ kanī́naḥ prábhartum āvad
ándhasaḥ sutásya | sādhóḥ piba pratikāmám̱ yáthā te rásā-
ṣiraḥ prathamám̱ somyásya || 1 || yáj jáyathās tád áhar asya
kā́me 'ṅṣóḥ pīyū́sham apibo girishṭhā́m | tám̱ te mātā́ pári
yóshā jánitrī maháḥ pitúr dáma ā́siñcad ágre || 2 ||

Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

48

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2

उपस्थायं मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः ।
प्रयावयन्नचरद्गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥
उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

upa-
stháya mātáram ánnam aiṭṭa tigmám apaṣyad abhí sómam
údhaḥ | prayāváyann acarad grítso anyā́n mahā́ni cakre
purudhápratīkaḥ || 3 || ugrás turāsháḷ abhíbhūtyojā yathāva-
ṣáṃ tanvàṃ cakra esháḥ | tváshṭāram índro janúshābhibhū́-
yāmúshyā sómam apibac camū́shu || 4 || ṣunáṃ huvema —
|| 5 ||

(४९) एकोनपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन् ।
यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥१॥
यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः ॥२॥

49.

Ṣáṅsā mahā́m índraṃ yásmin víṣvā ā́ krishṭáyaḥ so-
mapā́ḥ kā́mam ávyan | yáṃ sukrátuṃ dhisháṇe vibhvata-
shṭáṃ ghanáṃ vritrā́ṇāṃ janáyanta devā́ḥ || 1 || yáṃ nú ná-
kiḥ pṛ́tanāsu svarā́jaṃ dvitā́ tárati nṛ́tamaṃ harishṭhā́m |
inátamaḥ sátvabhir yó ha ṣūshaíḥ prithujráyā aminād ā́yur
dásyoḥ || 2 ||

Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

49

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2

स॒हावा॑ पृ॒त्सु त॒रणि॒र्नार्वा॑ व्या॒न॒शी रोद॑सी मे॒हना॑वान् ।
भगो॒ न का॒रे हव्यो॑ मती॒नां पि॒तेव॒ चारु॑ः सु॒हवो॑ वयो॒धाः ॥३॥
ध॒र्ता दि॒वो रज॑सस्पृ॒ष्ट ऊ॒र्ध्वो रथो॒ न वा॒युर्वसु॑भि॒र्नि॒युत्वा॑न् ।
क्ष॒पां व॒स्ता ज॑नि॒ता सूर्य॑स्य॒ विभ॑क्ता भा॒गं धि॒षणे॑व॒ वाज॑म् ॥४॥
शु॒नं हु॑वेम म॒घवा॑न॒मिन्द्र॑म॒स्मिन्भरे॒ नृत॑मं॒ वाज॑सातौ ।
शृ॒ण्वन्त॑मु॒ग्रमू॒तये॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जितं॒ धना॑नाम् ॥५॥

sahā́vā pṛitsú taráṇir nárvā vyānaśī́ ródasī
mehánāvān | bhágo ná kāré hávyo matīnā́m pitéva cā́ruḥ
suhávo vayodhā́ḥ || 3 || dhartā́ divó rájasas pṛishṭá ūrdhvó
rátho ná vāyúr vásubhir niyútvān | kshapā́ṃ vastā́ janitā́
sū́ryasya víbhaktā bhāgáṃ dhishá̄ṇeva vā́jam || 4 || śunáṃ
huvema — || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१४॥ इन्द्र॒ः स्वाहा॑ पिबतु॒ यस्य॒ सोम॑ आ॒गत्या॒ तुम्रो॑ वृष॒भो म॒रुत्वा॑न् ।
ओरु॒व्यचा॑ः पृणतामे॒भिरन्नै॒रास्य॑ ह॒विस्त॒न्व१ः काम॑मृध्याः ॥१॥
आ ते॑ सप॒र्यू ज॒वसे॑ युनज्मि॒ ययो॒रनु॑ प्र॒दिव॑ः श्रु॒ष्टिमाव॑ः ।
इ॒ह त्वा॑ धेयु॒र्हर॑यः सुशिप्र॒ पिबा॒ त्व१॒स्य सुषु॑तस्य॒ चारो॑ः ॥२॥

50.

Índraḥ svā́hā pibatu yásya sóma āgátyā túmro vṛisha-
bhó marútvān | óruvyácāḥ pṛiṇatām ebhír ánnair ā́sya ha-
vís tanvā̀ḥ kā́mam ṛidhyāḥ || 1 || ā́ te saparyū́ javáse yu-
najmi yáyor ánu pradívaḥ śrushṭím ā́vaḥ | ihá tvā dheyur
hárayaḥ suśipra píbā tv àsyá súshutasya cā́roḥ || 2 ||

Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food. 3

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the preceder of the day, He distributes nourishment and strength. 4

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible. 5

50

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body. 1

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers. 2

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्सम्स्मभ्यं पुरुधा गा इषण्य ॥३॥
इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

góbhir mimikshúṃ dadhire supārám índraṃ jyaíshṭhyāya dhā́yase gṛiṇānā́ḥ | mandānā́ḥ sómam papivā́ñ ṛijīshin sám asmábhyam purudhā́ gā́ ishaṇya || 3 || imáṃ kā́mam — || 4 || ṣunáṃ huvema — || 5 ||

(५१) एकपञ्चाशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१–३) प्रथमादितृचस्य जगती, (४–९) चतुर्थ्यादितृचद्वयस्य त्रिष्टुप्, (१०–१२) दशम्यादितृचस्य च गायत्री छन्दांसि ॥

॥१५॥ चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥
शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

51.

Carshaṇīdhṛítam maghávānam ukthyàm índraṃ gíro bṛihatī́r abhy ànūshata | vāvṛidhānám puruhūtáṃ suvṛiktíbhir ámartyaṃ járamāṇaṃ divé-dive || 1 || ṣatákratum arṇaváṃ ṣākínaṃ náraṃ gíro ma índram úpa yanti viṣvátaḥ | vājasánim pūrbhídaṃ tū́rṇim aptúraṃ dhāmasā́cam abhishā́caṃ svarvídam || 2 ||

His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfil our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

51

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥३॥
नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः ।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥४॥
पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

ākaré vásor jaritā́ panasyate ’nehása stúbha índro duvasyati | vivásvataḥ sádana ā́ hí pipriyé satrāsā́ham abhimātihánam stuhi || 3 || nṛiṇā́m u tvā nṛ́tamam gīrbhír ukthaír abhí prá vīrám arcatā sabā́dhaḥ | sám sáhase purumāyó jihīte námo asya pradíva éka īṣe || 4 || pūrvī́r asya nishshídho mártyeshu purū́ vásūni pṛithivī́ bibharti | índrāya dyā́va óshadhīr utā́po rayím rakshanti jīráyo vánāni || 5 ||

॥१६॥ तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
बोध्यापिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥६॥
इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥
स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

túbhyam bráhmāṇi gíra indra túbhyam satrā́ dadhire harivo jushásva | bodhy ā̆pír ávaso nū́tanasya sákhe vaso jaritṛ́bhyo váyo dhāḥ || 6 || índra marutva ihá pāhi sómam yáthā ṣāryāté ápibaḥ sutásya | táva práṇītī táva ṣūra ṣármann ā́ vivāsanti kaváyaḥ suyajñā́ḥ || 7 || sá vāvaṣāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ | jātám yát tvā pári devā́ ábhūshan mahé bhárāya puruhūta víṣve || 8 ||

The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities. 3

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship. 4

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures. 5

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees. 6

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security. 7

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence. 8

अप्तूर्ये मरुत आपिरेषोऽमन्दन्निन्द्रमनु दातिवाराः ।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थे ॥९॥
इदं ह्यन्वोजसा सुतं राधानां पते । पिबा त्वऽस्य गिर्वणः ॥१०॥
यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम् । स त्वा ममत्तु सोम्यम् ॥११॥
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहू शूर राधसे ॥१२॥

aptū́rye maruta āpír eshó 'mandann índram ánu dā́ti-
vārāḥ | tébhiḥ sākám pibatu vṛitrakhādáḥ sutáṃ sómaṃ
dāṣúshaḥ své sadhásthe || 9 || idáṃ hy ánv ójasā sutáṃ rā-
dhānām pate | píbā tv àsyá girvaṇaḥ || 10 || yás te ánu
svadhā́m ásat suté ní yacha tanvàm | sá tvā mamattu so-
myám || 11 || prá te aṣnotu kukshyóḥ préndra bráhmaṇā
ṣíraḥ | prá bāhū́ ṣūra rā́dhase || 12 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-४) प्रथमादिचतुर्ऋचां गायत्री, (५, ७-८) पञ्चम्याः सप्तम्यष्टम्योश्च त्रिष्टुप्, (६) षष्ठ्याश्च जगती छन्दांसि ॥

॥१७॥ धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥१॥
पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्रते ॥२॥
पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

52.

Dhānā́vantaṃ karambhíṇam apūpávantam ukthínam |
índra prātár jushasva naḥ || 1 || puroḷā́ṣam pacatyàṃ jushá-
svendrā́ gurasva ca | túbhyaṃ havyā́ni sisrate || 2 || puroḷā́-
ṣaṃ ca no gháso josháyāse gíraṣ ca naḥ | vadhūyúr iva
yóshaṇām || 3 ||

O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

52

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3

पु॒रो॒ळाशं॑ सनश्रुत प्रातःसा॒वे जु॑षस्व नः । इन्द्र॒ क्रतु॒र्हि ते॑ बृ॒हन् ॥४॥
माध्यं॑दिनस्य॒ सव॑नस्य धा॒नाः पु॑रो॒ळाश॑मिन्द्र कृष्वे॒ह चारु॑म् ।
प्र यत्स्तो॒ता ज॑रि॒ता तूर्ण्य॑र्थो वृषा॒यमा॑ण॒ उप॑ गी॒र्भिरीट्टे॑ ॥५॥

puroḷā́ṣam sanaṣruta prātaḥsāvé jushasva naḥ | índra krátur hí te briḥán || 4 || mádhyaṃdinasya sávanasya dhānā́ḥ puroḷā́ṣam indra krishvehá cā́rum | prá yát stotā́ jaritā́ tū́rṇyartho vrishāyámāṇa úpa gīrbhír ī́ṭṭe || 5 ||

॥१८॥ तृ॒तीये॑ धा॒नाः सव॑ने पुरुष्टुत पु॒रो॒ळाश॒माहु॑तं मामहस्व नः ।
ऋ॒भुमन्तं॒ वाज॑वन्तं त्वा कवे॒ प्रय॑स्वन्त॒ उप॑ शिक्षेम धी॒तिभिः॑ ॥६॥
पू॒ष॒ण्वते॑ ते चकृमा कर॒म्भं हरि॑वते॒ हर्य॑श्वाय धा॒नाः ।
अ॒पू॒पम॑द्धि॒ सग॑णो म॒रुद्भिः॒ सोमं॑ पिब वृत्र॒हा शू॑र वि॒द्वान् ॥७॥
प्रति॑ धा॒ना भ॑रत॒ तूय॑मस्मै पु॒रो॒ळाशं॑ वी॒रत॑माय नृ॒णाम् ।
दि॒वेदि॑वे स॒दृशी॑रिन्द्र॒ तुभ्यं॒ वर्ध॑न्तु त्वा सोम॒पेया॑य धृष्णो ॥८॥

tritī́ye dhānā́ḥ sávane purushṭuta puroḷā́ṣam ā́hutam māmahasva naḥ | ribhumántam vā́javantam tvā kave práyasvanta úpa ṣikshema dhītíbhiḥ || 6 || pūshaṇváte te cakrimā karambhám hárivate háryaṣvāya dhānā́ḥ | apūpám addhi ságaṇo marúdbhiḥ sómam piba vritrahā́ ṣūra vidvā́n || 7 || práti dhānā́ bharata tū́yam asmai puroḷā́ṣam vīrátamāya nriṇā́m | divé-dive sadrī́ṣīr indra túbhyam várdhantu tvā somapéyāya dhrishṇo || 8 ||

O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8

(५३) त्रिपञ्चाशं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः। (१) प्रथमर्च इन्द्रापर्वतौ, (२–१४) द्वितीयादित्रयोदशानामिन्द्रः, (१५–१६) पञ्चदशीषोडश्योः ससर्परी वाक्, (१७–२०) सप्तदश्यादिचतसृणां रथाङ्गानि, (२१–२४) एकविंश्यादिचतसृणाञ्चाभिशापो देवताः। (१–९, ११, १४–१५, १७, १९, २१, २३–२४) प्रथमादिनवर्चामेकादशीचतुर्दशीपञ्चदशीसप्तदश्येकोनविंश्येकविंशीत्रयोविंशीचतुर्विंशीनाञ्च त्रिष्टुप्, (१०, १६) दशमीषोडश्योर्जगती, (१२, २०, २२) द्वादशीविंशीद्वाविंशीनामनुष्टुप्, (१३) त्रयोदश्या गायत्री, (१८) अष्टादश्याश्च बृहती छन्दांसि॥

॥१९॥ इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता॥१॥
तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः॥२॥
शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम्।
एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम्॥३॥
जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ॥४॥
परा याहि मघवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम्।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य॥५॥

53.

Índrāparvatā bṛihatā́ ráthena vāmī́r ísha ā́ vahataṃ suvī́rāḥ | vītáṃ havyā́ny adhvaréshu devā várdhethāṃ gīrbhír íḷayā mádantā || 1 || tíshṭhā sú kam maghavan mā́ párā gāḥ sómasya nú tvā súshutasya yakshi | pitúr ná putráḥ sícam ā́ rabhe ta índra svā́dishṭhayā girā́ ṣacīvaḥ || 2 || ṣáṅsāvādhvaryo práti me gṛiṇīhī́ndrāya vā́haḥ kṛiṇavāva júshṭam | édám barhír yájamānasya sīdā́thā ca bhūd ukthám índrāya ṣastám || 3 || jāyéd ástam maghavan séd u yónis tád ít tvā yuktā́ hárayo vahantu | yadā́ kadā́ ca sunávāma sómam agnísh ṭvā dūtó dhanvāty ácha || 4 || párā yāhi maghavann ā́ ca yāhī́ndra bhrātar ubhayátrā te ártham | yátrā ráthasya bṛiható nidhā́naṃ vimócanaṃ vājíno rā́sabhasya || 5 ||

53

May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutor of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man's wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5

॥२०॥ अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥
इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

ápāḥ sómam ástam indra prá yāhi kalyāṇír jāyā́ suráṇam grihé te | yátrā ráthasya briható nidhā́nam vimócanam vājíno dákshiṇāvat || 6 || imé bhojā́ áṅgiraso vírūpā diváś putrā́so ásurasya vīrā́ḥ | viśvā́mitrāya dádato maghā́ni sahasrasāvé prá tiranta ā́yuḥ || 7 ||

रूपंरूपं मघवा बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम् ।
त्रिर्यद्दिवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥
महाँ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥९॥
हंसा इव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा ।
देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु ॥१०॥

rūpáṃ-rūpam maghávā bobhavīti māyā́ḥ kriṇvānás tanvàm pári svā́m | trír yád diváḥ pári muhūrtám ā́gāt svaír mántrair ánritupā ritā́vā || 8 || mahā́n̐ ríshir devajā́ devájūtó 'stabhnāt síndhum arṇavám nricákshāḥ | viśvā́mitro yád ávahat sudā́sam ápriyāyata kuśikébhir índraḥ || 9 || haṅsā́ iva kriṇutha ślókam ádribhir mádanto gīrbhír adhvaré suté sácā | devébhir viprā ríshayo nricakshaso ví pibadhvam kuśikāḥ somyám mádhu || 10 ||

Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like lfire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10

॥२१॥ उप प्रेत कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।
राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः ॥११॥
य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥१२॥
विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे । करदिन्नः सुराधसः ॥१३॥
किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम् ।
आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः ॥१४॥
ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥१५॥

úpa préta kuṣikāṣ cetáyadhvam áṣvam rāyé prá muñ-
catā sudā́sah | rā́jā vritrám jañghanat prā́g ápāg údag áthā
yajāte vára ā́ prithivyā́ḥ || 11 || yá imé ródasī ubhé ahám
índram átushṭavam | viṣvā́mitrasya rakshati bráhmedám
bhā́ratam jánam || 12 || viṣvā́mitrā arāsata bráhméndrāya
vajríṇe | kárad ín naḥ surā́dhasaḥ || 13 || kím te kriṇvanti
kíkaṭeshu gā́vo nā́ṣíram duhré ná tapanti gharmám | ā́ no
bhara prámagandasya védo naicāṣākhám maghavan ran-
dhayā naḥ || 14 || sasarparī́r ámatim bā́dhamānā brihán mi-
māya jamádagnidattā | ā́ sū́ryasya duhitā́ tatāna ṣrávo de-
véshv amrítam ajuryám || 15 ||

॥२२॥ ससर्परीरभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः ॥१६॥

sasarparī́r abharat tū́yam ebhyó 'dhi ṣrávaḥ pā́ñcajan-
yāsu krishṭíshu | sá pakshyā̀ návyam ā́yur dádhānā yā́m
me palastijamadagnáyo dadúḥ || 16 ||

O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth. 11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us. 12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul he endowed with divine wisdom. 13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them. 14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature's bounties. 15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life. 16

स्थिरौ गावौ भवतां वीळुरक्षो मेषा वि वर्हि मा युगं वि शारि ।
इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥१७॥
बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः ।
बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥
अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
अक्ष वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः ॥१९॥
अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत् ।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

sthiraú gā́vau bhavatām̐ vīḷúr áksho méshā́ ví varhi mā́ yugám̐ ví ṣāri | índraḥ pātalyè dadatām̐ ṣárītor árishṭaneme abhí naḥ sacasva || 17 || bálam̐ dhehi tanū́shu no bálam indrānaḷútsu naḥ | bálam̐ tokā́ya tánayāya jīváse tvám̐ hí baladā́ ási || 18 || abhí vyayasva khadirásya sā́ram ójo dhehi spandané ṣiñ-ṣápāyām | áksha vī́ḷo vī́ḷita vīḷáyasva mā́ yā́mād asmā́d áva jīhipo naḥ || 19 || ayám asmā́n vánaspátir mā́ ca hā́ mā́ ca rīrishat | svasty ā́ grihébhya ā́vasā́ ā́ vimócanāt || 20 ||

॥२३॥ इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥२१॥
परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥२२॥

índrotíbhir bahulā́bhir no adyá yācchreshṭhā́bhir maghavañ chūra jinva | yó no dvéshṭy ádharaḥ sás padīshṭa yám u dvishmás tám u prāṇó jahātu || 21 || paraṣúm̐ cid ví tapati ṣimbalám̐ cid ví vriṣcati | ukhā́ cid indra yéshantī práyastā phénam asyati || 22 ||

May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured fellies, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the *Khadir* timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the *Simbala* flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥
इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

ná sā́yakasya cikite janāso
lodhám̄ nayanti páṣu mányamānāḥ | návājinam̄ vājínā hā-
sayanti ná gardabhám puró áṣvān nayanti || 23 || imá indra
bharatásya putrā́ apapitvám̄ cikitur ná prapitvám | hinvánty
áṣvam áraṇam̄ ná nítyam̄ jyā̀vājam pári ṇayanty ājaú
|| 24 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥
महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥२॥

54.

Imám mahé vidathyā̀ya ṣūshám̄ ṣáṣvat kṛ́tva ī́ḍyaya
prá jabhruḥ | ṣṛiṇótu no dámyebhir ánīkaiḥ ṣṛiṇótv agnír
divyaír ájasraḥ || 1 || máhi mahé divé arcā pṛithivyaí kā́mo
ma ichán̄ carati prajānán | yáyor ha stóme vidátheshu de-
vā́ḥ saparyávo madáyante sácāyóḥ || 2 ||

Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

54

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम् ॥३॥
उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥
को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्या३ का समेति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥५॥

yuvór ṛitám rodasī
satyám astu mahé shú ṇaḥ suvitáya prá bhūtam | idám
divé námo agne pṛithivyaí saparyāmi práyasā yāmi rátnam
|| 3 || utó hí vām pūrvyā āvividrá ṛitāvarī rodasī satyavā́-
caḥ | náraș cid vām samithé şúrasātau vavandiré pṛithivi
vévidānāḥ || 4 || kó addhā́ veda ká ihá prá vocad devā́ñ
áchā pathyā̀ kā́ sám eti | dádṛiṣra eshām avamā́ sádāṅsi
páreshu yā́ gúhyeshu vratéshu || 5 ||

॥२५॥ कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥
समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥
विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम् ॥८॥

kavír nṛicákshā abhí shīm acashṭa ṛitásya yónā víghṛite
mádantī | nánā cakrāte sádanam yáthā véḥ samānéna krá-
tunā saṃvidāné || 6 || samānyā́ víyute dūréante dhruvé padé
tasthatur jāgarū́ke | utá svásārā yuvatí bhávantī ā́d u bru-
vāte mithunáni nā́ma || 7 || víṣvéd eté jánimā sáṃ vivikto
mahó devā́n bíbhratī ná vyathete | éjad dhruvám patyate
víṣvam ékaṃ cárat patatrí víshuṇaṃ ví jātám || 8 ||

Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth. 3

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldy riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle. 4

We know what is the truth or who may here declare it ? What is the proper path that leads to the divine forces ? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations. 5

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird. 6

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like *urvi* and *rodasi* meaning heaven and earth]. 7

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds. 8

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥
इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदराः शृणवन्नग्निजिह्वाः ।
मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥१०॥

sánā purāṇám ádhy emy ārā́n maháḥ pitúr janitúr jāmí tán naḥ | devā́so yátra panitā́ra évair uraú pathí vyùte tasthúr antáḥ || 9 || imáṃ stómaṃ rodasī prá bravīmy ṛidūdárāḥ ṣriṇavann agnijihvā́ḥ | mitráḥ samrā́jo váruṇo yúvāna ādityā́saḥ kaváyaḥ paprathānā́ḥ || 10 ||

॥२६॥ हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥
सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट ॥१२॥
विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥
विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

híraṇyapāṇiḥ savitā́ sujihvás trír ā́ divó vidáthe pátyamānaḥ | devéshu ca savitaḥ ṣlókam áṣrer ā́d asmábhyam ā́ suva sarvátātim || 11 || sukṛ́t supāṇíḥ svávāñ ṛitā́vā devás tváshṭā́vase tā́ni no dhāt | pūshaṇvánta ṛibhavo mādayadhvam ūrdhvágrāvāṇo adhvarám atashṭa || 12 || vidyúdrathā marúta ṛishṭimánto divó máryā ṛitájātā ayā́saḥ | sárasvatī ṣriṇavan yajñíyaso dhā́tā rayíṃ sahávīraṃ turāsaḥ || 13 || víshṇuṃ stómāsaḥ purudasmám arkā́ bhágasyeva kāríṇo yā́mani gman | urukramáḥ kakuhó yásya pūrvír ná mardhanti yuvatáyo jánitrīḥ || 14 ||

I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disherated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion· 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14

इन्द्रो विश्वैर्वीर्यैः पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥१५॥

índro víṣvair vīryaìḥ pátyamāna ubhé ā́ paprau ródasī mahitvā́ | puraṃdaró vṛitrahā́ dhṛishṇúsheṇaḥ saṃgṛíbhyā na ā́ bharā bhū́ri paṣváḥ || 15 ||

॥२७॥ नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा ॥१६॥
महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥
अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥
देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्व१न्तरिक्षम् ॥१९॥
शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

nā́satyā me pitárā bandhupṛíchā sajātyàm aṣvínoṣ cā́ru nā́ma | yuváṃ hí sthó rayidaú no rayīṇā́ṃ dātráṃ rakshethe ákavair ádabdhā || 16 || mahát tád vaḥ kavayaṣ cā́ru nā́ma yád dha devā bhávatha víṣva índre | sákha ṛibhú-bhiḥ puruhūta priyébhir imā́ṃ dhíyaṃ sātáye takshata naḥ || 17 || aryamā́ ṇo áditir yajñíyasó 'dabdhāni váruṇasya vratā́ni | yuyóta no anapatyā́ni gántoḥ prajā́van naḥ paṣumā́ñ astu gātúḥ || 18 || devā́naṃ dūtáḥ purudhá prásūtó 'nāgan no vocatu sarvátātā | ṣṛiṇótu naḥ pṛithiví dyaúr utā́paḥ sū́ryo nákshatrair urv àntárikshaṃ || 19 || ṣṛiṇvántu no vṛíshaṇaḥ párvatāso dhruvákshemāsa íḷayā mádantaḥ | ādityaír no áditiḥ ṣṛiṇotu yáchantu no marútaḥ ṣárma bhadrám || 20 ||

Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature's bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥२१॥
स्वदस्व हव्या समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि ।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥२२॥

sádā sugáḥ pitumáñ astu pánthā mádhva deva ósha-
dhīḥ sám piprikta | bhágo me agne sakhyé ná mṛidhya
úd rāyó aṣyam sádanam purukshóḥ || 21 || svádasva havyá
sám ísho didīhy asmadryàk sám mimīhi ṣrávāṅsi | víṣvan
agne pritsú táñ jeshi ṣátrūn áhā víṣva sumána dīdihi naḥ
|| 22 ||

(५५) पञ्चपञ्चाशं सूक्तम्
(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः ।
विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२८॥ उषसः पूर्वा अध यद्व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥१॥
मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥२॥
वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम् ॥३॥

55.

Ushásaḥ pū́rvā ádha yád vyūshúr mahád ví jajñe akshá-
ram padé góḥ | vratá devā́nām úpa nú prabhū́shan mahád
devā́nām asuratvám ékam || 1 || mó shū́ ṇo átra juhuranta
devá mā́ pū́rve agne pitáraḥ padajñā́ḥ | purāṇyóḥ sádma-
noḥ ketúr antár ma⁰ || 2 || ví me purutrá patayanti kā́māḥ
ṣámy áchā dīdye pūrvyā́ṇi | sámiddhe agnā́v ṛitám íd va-
dema ma⁰ || 3 ||

May our path ever be easy to tread and comfortable. May Nature's bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

55

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmie ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature's bounties. For God's glory in Nature's bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifester of light existing between two eternal regions of the earth and heaven, do any harm to us. For God's glory in Nature's bounties is great and unequlled. 2

My desires fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God's glory in Nature's bounties is great and unequalled. 3

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम् ॥४॥
आक्षित्पूर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥५॥

samānó rā́jā víbhṛitaḥ purutrā́ ṣáye ṣayā́su práyuto vánánu | anyā́ vatsám bhárati kshéti mātā́ ma⁰ || 4 || ākshít pū́rvāsv áparā anūrút sadyó jātásu tárunīshv antáḥ | antárvatīḥ suvate ápravītā ma⁰ || 5 ||

॥२९॥ शयुः परस्तादध नु द्विमाताबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥६॥
द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥७॥
शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत् ।
अन्तर्मतिश्चरति निष्षिधं गोर्महद्देवानामसुरत्वमेकम् ॥८॥

ṣayúḥ parástād ádha nú dvimātábandhanáṣ carati vatsá ékaḥ | mitrásya tā́ váruṇasya vratáni ma⁰ || 6 || dvimātā́ hótā vidátheshu samrā́ḷ ánv ágraṃ cárati kshéti budhnáḥ | prá ráṇyāni raṇyavā́co bharante ma⁰ || 7 || ṣū́rasyeva yúdhyato antamásya pratī́cīnaṃ dadṛiṣe víṣvam āyát | antár matíṣ carati nishshídhaṃ gór ma⁰ || 8 ||

The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God's glory in Nature's bounties is great and unequalled. 4

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God's glory in Nature's bounties is great and unequalled. 5

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God's glory in Nature's bounties is great and unequalled. 6

The child of the two mothers, the invoker of Nature's bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God's glory in nature's bounties is great and unequalled. 7

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to all, he penetrates the obstructing clouds for its disbursement. For God's glory in Nature's bounties is great and unequalled. 8

नि वेवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन ।
वपूंषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥९॥
विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

veveti palitó dūtá āsv
antár mahā́ṅṣ carati rocanéna | vápūṅshi bíbhrad abhí no
ví cashṭe ma° || 9 || víshṇur gopā́ḥ paramám pāti pā́thaḥ
priyā́ dhā́māny amṛ́tā dádhānaḥ | agnísh ṭā́ víṣvā bhúva-
nāni veda ma° || 10 ||

॥३०॥ नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥
माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥
अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम् ॥१३॥
पद्या वस्ते पुरुरूपा वपूंष्यूर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानामसुरत्वमेकम् ॥१४॥

nā́nā cakrāte yamyā̀ vápūṅshi táyor anyád rócate kṛi-
shṇám anyát | ṣyā́vī ca yád árushī ca svásārau ma° || 11 ||
matá ca yátra duhitā́ ca dhenū́ sabardúghe dhāpáyete samīcī́ |
ṛitásya té sádasīḷe antár ma° || 12 || anyásyā vatsáṃ rihatī́ mi-
māya káyā bhuvā́ ní dadhe dhenúr ū́dhaḥ | ṛitásya sā́ páya-
sāpinvatéḷā ma° || 13 || pádyā vaste pururū́pā vápūṅshy ūr-
dhvā́ tasthau tryáviṃ rérihāṇā | ṛitásya sádma ví carāmi
vidvā́n ma° || 14 ||

In the biokingdom the eternal messenger of Nature's bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God's glory in Nature's bounties is great and unequalled. 9

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God's glory in Nature's bounties is great and unequalled. 10

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God's glory in Nature's bounties is great and unequalled. 11

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God's glory in Nature's bounties is great and unequalled. 12

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God's glory in Nature's bounties is great and unequalled. 13

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God's glory in Nature's bounties is great and unequalled. 14

पदे इव निहिते दस्मे अन्तस्तयोरन्यद्गुह्यमाविरन्यत् ।
सध्रीचीना पथ्याइ सा विषूची महद्देवानामसुरत्वमेकम् ॥१५॥

padé iva níhite dasmé antás táyor anyád
gúhyam āvír anyát | sadhrīcīnā́ pathyā̀ sā́ víshūcī ma° || 15 ||

॥२१॥ आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥१६॥
यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥
वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥
देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥
मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

á dhenávo dhunayantām áṣiṣvīḥ sabardúghāḥ ṣaṣayā́ ápradugdhāḥ | návyā-navyā yuvatáyo bhávantīr ma° || 16 || yád anyā́su vṛishabhó róravīti só anyásmin yūthé ní dadhāti rétaḥ | sá hí kshápāvān sá bhágaḥ sá rā́jā ma° || 17 || vīrásya nú sváṣvyam janāsaḥ prá nú vocāma vidúr asya deváḥ | sholhā́ yuktā́ḥ páñca-pañcā́ vahanti ma° || 18 || devás tváshṭā savitā́ viṣvárūpaḥ pupósha prajā́ḥ purudhā́ jajāna | imā́ ca víṣvā bhúvanāny asya ma° || 19 || mahī́ sám airac camvā̀ samīcī́ ubhé té asya vásunā nyṛishṭe | ṣṛiṇvé vīró vindámāno vásūni ma° || 20 ||

As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though unmilked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥२१॥
निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥२२॥

imā́ṃ ca naḥ pṛithivī́ṃ viṣvádhāyā úpa ksheti hitámitro ná rā́jā | puraḥsádaḥ ṣarmasádo ná vīrā́ ma⁰ || 21 || nishshídhvarīs ta óshadhīr utā́po rayíṃ ta indra pṛithivī́ bibharti | sákhāyas te vāmabhā́jaḥ syāma ma⁰ || 22 ||

(५६) षट्पञ्चाशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥१॥
षड् भाराँ एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥२॥
त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥३॥

56.

Ná tā́ minanti māyíno ná dhī́rā vratā́ devā́nām prathamā́ dhruvā́ṇi | ná ródasī adrúhā vedyā́bhir ná párvatā niníme tasthivā́ṅsaḥ || 1 || shā́ḍ bhārā́ň éko ácaran bibharty ṛitā́ṃ várshishṭham úpa gā́va ā́guḥ | tisró mahī́r úparās tasthur átyā gúhā dvé níhite dárṣy ékā || 2 || tripā́jasyó vṛishabhó viṣvárūpa utá tryudhā́ purudhā́ prajā́vān | tryanīkáḥ patyate mā́hināvān sá retodhā́ vṛishabháḥ ṣā́ṣvatīnām || 3 ||

The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God's glory in Nature's bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God's glory in Nature's bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord's eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature's laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-uddered, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances—vigorous impregnator of the perpetual life. 3

अभीक आसां पदवीरबोध्यादित्यानामह्वे चारु नाम ।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन् ॥४॥
त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥५॥

abhíka āsām padavír abodhy ādityánām ahve cáru
náma | ápaṣ cid asmā aramanta devíḥ príthag vrájantīḥ
pári shīm avṛiñjan || 4 || trí shadhásthā sindhavas tríḥ kavī-
nám utá trimātá vidátheshu samrát | ṛitávarīr yóshaṇās
tisró ápyās trír á divó vidáthe pátyamānāḥ || 5 ||

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥६॥
त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥७॥
त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥८॥

trír á di-
váḥ savitar váryāṇi divé-diva á suva trír no áhnaḥ | tri-
dhátu rāyá á suvā vásūni bhága trātar dhishaṇe sātáye
dhāḥ || 6 || trír á diváḥ savitá soshavīti rájānā mitráváruṇā
supāṇí | ápaṣ cid asya ródasī cid urví rátnam bhikshanta
savitúḥ savá́ya || 7 || trír uttamá dūṇáṣā rocanáni tráyo rā-
janty ásurasya vīráḥ | ṛitávāna ishirá dūḷábhāsas trír á divó
vidáthe santu deváḥ || 8 ||

The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature's bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8

(५७) सप्तपञ्चाशं सूक्तम्

(१-६) षड्टचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२॥ प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥१॥
इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुह्रे ।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम् ॥२॥
या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् ।
अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥३॥

57.

Prá me vivikvā́ñ avidan manīshā́ṃ dhenúṃ cárantīm prá-
yutām ágopām | sadyáṣ cid yā́ duduhé bhū́ri dhāsér ín-
dras tád agníḥ panitā́ro asyāḥ || 1 || índraḥ sú pūshā́ vṛí-
shaṇā suhástā divó ná prītā́ḥ ṣaṣayáṃ duduhre | víṣve yád
asyāṃ raṇáyanta devā́ḥ prá vó ’tra vasavaḥ sumnám aṣyām
|| 2 || yā́ jāmáyo vṛíshṇa ichánti ṣaktíṃ namasyántīr jānate
gárbham asmin | áchā putráṃ dhenávo vāvaṣānā́ maháṣ
caranti bíbhratam vápūṅshi || 3 ||

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा ।
इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥४॥
या ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यत उरूची ।
तयेह विश्वाँ अवसे यजत्राना सादय पायया चा मधूनि ॥५॥

áchā vivakmi ródasī su-
méke grā́vṇo yujānó adhvaré manīshā́ | imā́ u te mánave
bhū́rivārā ūrdhvā́ bhavanti darṣatā́ yájatrāḥ || 4 || yā́ te
jihvā́ mádhumatī sumedhā́ ágne devéshūcyáta urūcī́ | tá-
yehá víṣvāñ ávase yájatrān ā́ sādaya pāyáyā cā mádhūni
|| 5 ||

57

My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealthbestowing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature's bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5

या ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयद्देव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम् ॥६॥

yā́ te agne párvatasyeva dhā́rā́sașcantī pīpáyad deva citrā́ | tā́m asmábhyam prámatim̦ jātavedo váso rásva sumatím̦ vișvájanyām || 6 ||

(५८) अष्टपञ्चाशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥३॥ धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥१॥
सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥२॥
सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे ॥४॥

58.

Dhenúḥ pratnásya kā́myam̦ dúhānāntáḥ putráș carati dákshiṇāyāḥ | ā́ dyotaním̦ vahati ṣubhráyāmoshása stómo aṣvínāv ajīgaḥ || 1 || suyúg vahanti práti vām ṛiténordhvā́ bhavanti pitáreva médhāḥ | járethām asmád ví paṇér manīshā́m̦ yuvór ávaṣ cakṛimā́ yātam arvā́k || 2 || suyúgbhir áṣvaiḥ suvṛítā ráthena dásrāv imám̦ ṣriṇutam̦ ṣlókam ádreḥ | kím aṅgá vām práty ávartim̦ gámishṭhāhúr víprāso aṣvinā purājā́ḥ || 3 || ā́ manyethām ā́ gatam̦ kác cid évair víṣve jánāso aṣvínā havante | imā́ hí vām̦ góṛijīkā mádhūni prá mitrā́so ná dadúr usró ágre || 4 ||

O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

58

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्राविमे वां निधयो मधूनाम् ॥५॥

tiráḥ purú cid aṣvinā rá-
jāṅsy āṅgūshó vām maghavānā jáneshu | éhá yātam pa-
thíbhir devayánair dásrāv imé vāṃ nidháyo mádhūnām
|| 5 ||

॥४॥ पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम् ।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः ॥६॥
अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना ।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू ॥७॥
अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥८॥
अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो निष्कृतमागमिष्ठः ॥९॥

purāṇám ókaḥ sakhyáṃ ṣiváṃ vāṃ yuvór narā drávi-
ṇaṃ jahnávyām | púnaḥ kṛiṇvāṇáḥ sakhyá siyáni mádhvā
madema sahá nú samānáḥ || 6 || áṣvinā vāyúnā yuváṃ su-
dakshā niyúdbhiṣ ca sajóshasā yuvānā | násatyā tiróah-
nyaṃ jushāṇá sómam pibatam asrídhā sudānū || 7 || áṣvinā
pári vām íshaḥ purūcír īyúr gīrbhír yátamānā ámṛidhrāḥ |
rátho ha vām ṛitajá ádrijūtaḥ pári dyávāpṛithiví yāti sa-
dyáḥ || 8 || áṣvinā madhushúttamo yuvákuḥ sómas tám pā-
tam á gataṃ duroṇé | rátho ha vām bhúri várpaḥ kárikrat
sutávato nishkṛitám ágamishṭhaḥ || 9 ||

Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9

(५९) एकोनषष्टितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । मित्रो देवता । (१–५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६–९) षष्ठ्यादिचतसृणाञ्च गायत्री छन्दसी ॥

॥५॥ मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥१॥
प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥२॥
अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥३॥
अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥४॥
महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥५॥

59.

Mitró jánān yātayati bruvāṇó mitró dādhāra pṛithivím utá dyám | mitráḥ kṛishṭír ánimishābhí cashṭe mitrā́ya havyám ghṛitávaj juhota || 1 || prá sá mitra márto astu práyasvān yás ta āditya ṣíkshati vraténa | ná hanyate ná jīyate tvóto naínam áṅho aṣnoty ántito ná dūrā́t || 2 || anamīvā́sa íḷayā mádanto mitájñavo várimann ā́ pṛithivyā́ḥ | ādityásya vratám upakshiyánto vayám mitrásya sumataú syāma || 3 || ayám mitró namasyàḥ suṣévo rā́jā sukshatró ajanishṭa vedhā́ḥ | tásya vayám — || 4 || mahā́ṅ ādityó námasopasádyo yātayájjano gṛiṇaté suṣévaḥ | tásmā etát pányatamāya júshṭam agnaú mitrā́ya havír ā́ juhota || 5 ||

॥६॥ मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥६॥
अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभि श्रवोभिः पृथिवीम् ॥७॥

mitrásya carshaṇīdhṛitó 'vo devásya sānasí | dyumnám citráṣravastamam || 6 || abhí yó mahinā́ dívam mitró babhū́va saprátháḥ | abhí ṣrávobhiḥ pṛithivím || 7 ||

59

The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignity over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्बिभर्ति ॥८॥
मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इष इष्टव्रता अकः ॥९॥

mitráya
páñca yemire jánā abhíshṭiṣavase | sá deván víṣvān bibharti
|| 8 || mitró devéshv āyúshu jánāya vṛiktábarhishe | ísha
ishṭávratā akaḥ || 9 ||

(६०) षष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । (१-४) प्रथमादिचतुर्ऋचामृभवः,
(५-७) पञ्चम्यादितृचस्य च ऋभव इन्द्रश्च देवताः । जगती छन्दः ॥

॥७॥ इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥१॥
याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥२॥
इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतः सुकृत्यया ॥३॥

60.

Ihéha vo mánasā bandhútā nara uṣíjo jagmur abhí tấni
védasā | yấbhir māyấbhiḥ prátijūtivarpasaḥ saúdhanvanā
yajñíyam bhāgám ānaṣá || 1 || yấbhiḥ ṣácībhiṣ camasấñ ápiñ-
ṣata yáyā dhiyấ gấm áriṇīta cármaṇaḥ | yéna hárī má-
nasā nirátakshata téna devatvám ṛibhavaḥ sám ānaṣa || 2 ||
índrasya sakhyám ṛibhávaḥ sám ānaṣur mánor nápāto
apáso dadhanvire | saudhanvanáso amṛitatvám érire vishṭví
ṣámībhiḥ sukṛ́taḥ sukṛityáyā || 3 ||

All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature's bounties. 8

The radiant Lord of illumination is He who amongst Nature's bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

60

O brave wise men, possessor of effective weapons, manifesters of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i. e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendents of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3

इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सह श्रिया ।
न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च ॥४॥
इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः ।
धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥५॥
इन्द्र ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या पुरुष्टुत ।
इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥६॥
इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुप याहि यज्ञियम् ।
शतं केतेभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमनि ॥७॥

índreṇa yātha sarátham suté sácāñ átho váṣānām bhavathā sahá ṣriyā́ | ná vaḥ pratimaí sukṛitā́ni vāghataḥ saúdhanvanā ṛibhavo vīryā̀ṇi ca || 4 || índra ṛibhúbhir vā́javadbhiḥ sámukshitam sutám sómam ā́ vṛishasvā gábhastyoḥ | dhiyéshitó maghavan dāṣúsho gṛihé saudhanvanébhiḥ sahá matsvā nṛíbhiḥ || 5 || índra ṛibhumā́n vā́javān matsvehá no 'smín sávane ṣácyā purushṭuta | imā́ni túbhyam svásarāṇi yemire vratā́ devā́nām mánushaṣ ca dhármabhiḥ || 6 || índra ṛibhúbhir vājíbhir vājáyann ihá stómam jaritúr úpa yāhi yajñíyam | ṣatám kétebhir ishirébhir āyáve sahásraṇītho adhvarásya hómani || 7 ||

(६१) एकषष्टितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥८॥ उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥१॥

61.

Úsho vā́jena vājini prácetā stómam jushasva gṛiṇató maghoni | purāṇī́ devi yuvatíḥ púramdhir ánu vratám carasi viṣvavāre || 1 ||

O wise sages, sons of glorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

61

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णां पृथुपाजसो ये ॥२॥
उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥३॥
अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
स्वर्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पप्रथ आ पृथिव्याः ॥४॥

úsho devy ámartyā ví bhāhi candrára-
thā sūnṛítā īráyantī | ā́ tvā vahantu suyámāso áṣvā híraṇ-
yavarṇām pṛithupájaso yé || 2 || úshaḥ pratīcī́ bhúvanāni
víṣvordhvā́ tishṭhasy amṛítasya ketúḥ | samānám árthaṃ
caraṇīyámānā cakrám iva navyasy ā́ vavṛitsva || 3 || áva
syū́meva cinvatí maghóny ushā́ yāti svásarasya pátnī | svàr
jánantī subhágā sudáṅsā ā́ntād diváḥ papratha ā́ pṛithi-
vyā́ḥ || 4 ||

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक् ॥५॥
ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात् ।
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥६॥
ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।
मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा ॥७॥

áchā vo devím ushásaṃ vibhātím prá vo bha-
radhvaṃ námasā suvṛiktím | ūrdhvám madhudhā́ diví pā́jo
aṣret prá rocanā́ ruruce raṇvásaṃdṛik || 5 || ṛitávarī divó
arkaír abodhy ā́ revátī ródasī citrám asthāt | āyatím agna
ushásaṃ vibhātíṃ vāmám eshi dráviṇam bhíkshamāṇaḥ
|| 6 || ṛitásya budhná ushásām ishaṇyán vríshā mahī́ ródasī
ā́ viveṣa | mahī́ mitrásya váruṇasya māyā́ candréva bhā-
núṃ ví dadhe purutrā́ || 7 ||

Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The upholder of eternal order, the dawn, is recognized in the sky by her radianee : bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7

(६२) द्विषष्टितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य गाथिनो विश्वामित्रः, (१६-१८) षोडश्यादितृचस्य च जमदग्निर्वा ऋषिः । (१-३) प्रथमादितृचस्येन्द्रावरुणौ, (४-६) चतुर्थ्यादितृचस्य बृहस्पतिः, (७-९) सप्तम्यादितृचस्य पूषा, (१०-१२) दशम्यादितृचस्य सविता, (१३-१५) त्रयोदश्यादितृचस्य सोमः, (१६-१८) षोडश्यादितृचस्य च मित्रावरुणौ देवताः । (१-३) प्रथमतृचस्य त्रिष्टुप्, (४-१८) चतुर्थ्यादिपञ्चदशर्चाञ्च गायत्री छन्दसी ॥

॥९॥ इमा उ वां भृमयो मन्यमाना युवावते न तुज्या अभूवन् ।
क्व त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥१॥
अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति ।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे ॥२॥
अस्मे तदिन्द्रावरुणा वसु ष्यादस्मे रयिर्मरुतः सर्ववीरः ।
अस्मान्वरूत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः ॥३॥
बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥४॥
शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥५॥

62.

Imá u vām bhṛimáyo mányamānā yuvávate ná tújyā
abhūvan | kvà tyád indrāvaruṇā yáṣo vām yéna smā sí-
nam bhárathaḥ sákhibhyaḥ || 1 || ayám u vām purutámo ra-
yīyáñ chaṣvattamám ' ávase johavīti | sajóshāv indrāvaruṇā
marúdbhir divá pṛithivyá ṣṛiṇutam hávam me || 2 || asmé
tád indrāvaruṇā vásu shyād asmé rayír marutaḥ sárvavī-
raḥ | asmán várūtrīḥ ṣaraṇaír avantv asmán hótrā bháratī
dákshiṇābhiḥ || 3 || bṛíhaspate jushásva no havyáni viṣvade-
vya | rásva rátnāni dāṣúshe || 4 || ṣúcim arkaír bṛíhaspátim
adhvaréshu namasyata | ánāmy ója á cake || 5 ||

॥१०॥ वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥६॥
इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥७॥

vṛishabhám carshaṇīnám viṣvárūpam ádābhyam | bṛíhas-
pátim váreṇyam || 6 || iyám te pūshann āghṛiṇe sushṭutír
deva návyasī | asmábhis túbhyam ṣasyate || 7 ||

62

O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends ? 1

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 2

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts. 3

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer. 4.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend. 5

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent. 6

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you. 7

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥
यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पूषाविता भुवत् ॥९॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

tā́ṃ jushasva gíram máma vājayántīm avā dhíyam | vadhūyúr iva yóshaṇām || 8 || yó víṣvābhí vipáṣyati bhúvanā sáṃ ca páṣyati | sá naḥ pūshā́vitā́ bhuvat || 9 || tát savitúr váreṇyaṃ bhárgo devásya dhīmahi | dhíyo yó naḥ pracodáyāt || 10 ||

॥११॥ देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भगस्य रातिमीमहे ॥११॥
देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥
सोमो जिगाति गातुविद्देवानामेति निष्कृतम् । ऋतस्य योनिमासदम् ॥१३॥
सोमो अस्मभ्यं द्विपदे चतुष्पदे च पशवे । अनमीवा इषस्करत् ॥१४॥
अस्माकमायुर्वर्धयन्नभिमातीः सहमानः । सोमः सधस्थमासदत् ॥१५॥
आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥१६॥
उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः । द्राघिष्ठाभिः शुचिव्रता ॥१७॥
गृणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

devásya savitúr vayáṃ vājayántaḥ púraṃdhyā | bhágasya rātím īmahe || 11 || deváṃ náraḥ savitā́raṃ víprā yajñaíḥ suvṛiktíbhiḥ | namasyánti dhiyéshitā́ḥ || 12 || sómo jigāti gātuvíd devā́nām eti nishkṛitám | ṛitásya yónim āsádam || 13 || sómo asmábhyaṃ dvipáde cátushpade ca paṣáve | anamīvā́ íshas karat || 14 || asmā́kam ā́yur vardháyann abhímātīḥ sáhamānaḥ | sómaḥ sadhástham ā́sadat || 15 || ā́ no mitrāvaruṇā ghṛitaír gávyūtim ukshatam | mádhvā rájāṅsi sukratū || 16 || uruṣáṅsā namovṛídhā mahnā́ dákshasya rājathaḥ | drā́ghishṭhābhiḥ ṣucivratā || 17 || gṛiṇānā́ jamádagninā yónāv ṛitásya sīdatam | pātáṃ sómam ṛitāvṛidhā || 18 ||

May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18

NOTES

Book II : Hymns 1—43

Book III : Hymns 1—62

द्वितीयं मण्डलम् : सूक्तानि १—४३

तृतीयं मण्डलम् : सूक्तानि १—६२

NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI.I

1. The Nirukta explains the passages thus : O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आशु) and *su* (शु) are two synonyms of quick (क्षिप्रनामनी). *Ksani* (क्षणि), the latter part of (आशु-शु-क्षणि) is derived from √क्षण्, to injure : it quickly injures (or flares up), or procures (सनोति) with its flames *Suk* (शुक्) is derived from √शुच्, to shine. Or the nominative has been used for the oblative ; this is shown by the context. The former part of आ-शुशुक्षणि, i.e., the letter आ is a preposition, the latter is formed from the desiderative of the causative of √शुच् ; i.e., desirous of kindling quickly. *suci* (शुचि), glowing, is derived from √शुच्, meaning to glow. The other meaning of *suci* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (*agni*) means : thou art born, glowing with bright days, from the waters, from within the flintstones (अश्मनः), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram*, *potaram*, *ṛtvijam*, *nestram*. *prasastram*, *adhvariyasi*, *brahma*, and *gṛhapati*, in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are : Group I-hotṛ, adhvaryu, udgatṛ and brahman,—each getting a *daksina* of twelve cows; Group II—maitravaruna, pratistotṛ; brahmanacchamsi and prastotṛ, each getting a daksina of six cows each; Group III—acchavaka, nestṛ, agnidhra, and pratihartṛ, each getting four cows; Group IV—gravastut, netṛ, potṛ and subrahmanya, each getting three cows; thus in all, sharing one hundred cows.

Hotaram—हूयते दीयते यस्मिंस्तत् (*Daya.*); होतुः कर्म शस्त्रयाज्यादि लक्षणं यदस्ति तदपि (*Sayana*).

Ṛtvijam—the karma or duty of a ṛtvik (*Daya.*), प्राप्तकालमार्त्विज्यं तवैव (*Sayana*).

Potaram—the sacred, पवित्रम् (*Daya.*) ; the duty of pota (*Sayana*).

Nestram—the act of conveying, नयनम् (*Daya.*) ; the duty of a nesta.

Agnit, the agnidhra (आग्नीध्रश्च—*Sayana*) ; the one who arouses fire (पावक प्रदीप्तकरः—*Daya.*).

Prasastram, the duty of *maitravaruna* (*Sayana*) ; the general management (प्रशासनम्—*Daya.*).

Adhvariyasi, the function of one who takes care that injury is done to none (आत्मनोऽध्वरमहिंसामिच्छसि—*Daya.*, also see Nir. I.8 for *adhvara*—अध्वर्युरध्वरयुः । अध्वरं युनक्ति । ··· अध्वर इति यज्ञनाम । ध्वरतिर्हिंसाकर्म । तत्प्रतिषेधः ।)

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्राह्मणाच्छंसि)—*Sayana* ; the knower of all the four Vedas (*Daya.*).

Gṛhapati—the one who performs the duties of a householder (*Daya.*).

According to Kumarila Bhatta, the sixteen priests are :

(1) अध्वर्यु, प्रतिप्रस्थाता, नेष्टा, उन्नेता ;

(2) ब्रह्मा, ब्राह्मणाच्छंसि, अग्नीध्र, पोता ;

(3) उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्या ;

(4) होता, मैत्रावरुण, अच्छावाक्, ग्रावष्टुत् ।

6. **Asurah**, like a cloud (*Daya.*) ; the expeller of enemies, शत्रूणां निरसिता—Sayana. We have rendered it as inspirer of vital winds (asura=prana); *asuh* (असुः) is strength also.

11. **Ilā satahima**—Ila of one hundred winters ; *ilā* is one worthy of adoration (स्तोतुमर्हा—*Daya.*) ; ilā=earth (*Sayana*).

Vṛtraha, destroyer of sins (*Sayana*) ; destroyer of clouds, i.e. the sun (*Daya.*).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn-2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord's *tapas*, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the Ṛgvedic verses.

3. **Budhne rajasah,** at the root of the world—रजसः रंजनात्मकस्य लोकस्य, बुध्ने मूले—*Sayana* ; Dayananda translates *budhne* as 'in the mid-space', अन्तरिक्षे and *rajasah* as in the middle of the world (लोकस्य मध्ये).

4. **Candram-iva,** like gold ; when in neuter, the word *candram* in Veda means gold (not the moon)—*Daya.* and *Sayana* (Nigh. I.2).

8. **Raja visam,** king of the peoples ; master of the visas or people.

10. **Panca Kṛstisu**, five types of men ; *kṛsti*=culture ; according to Aupamanyava and Sayana, people of four varnas and the Nisadas (निषाद).

The Nirukta (III.8) refers to पंचजना मम होत्रं जुषध्वम् (Ṛv. X.53.4) ; the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas ; also Ṛv. VIII. 63.7.

Hymn-3

According to tradition, the *devata* of the hymn are the *Apris*, but Dayananda gives *Agni* as the *devata*. For the Apri Sukta (आप्रीसूक्त), see I.13; I.142 and I.188.

Agni as personified is described as the Apris. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup) ; the metre of the present hymn is Tristup (and in one verse Jagati).

2. **Narasamsah**, नराशंसः, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्धः अग्निः, (2) तनूनपात (3) नराशंसः (4) इळः (5) बर्हिः, (6) देवीः द्वारः (7) उषासानक्ता (8) दैव्यौ होतारौ, (9) तिस्रो देव्यः, सरस्वती, इळा and भारती (10) त्वष्टा, (11) वनस्पतिः and (12) स्वाहाकृतयः

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve Apris, see Nir. VIII. 5-21 (इतीमा आप्री देवता अनुक्रान्ताः । आग्नेया इत्येके).

6. **Vavya-iva**, like a female weaver (or two female weavers); Dayananda translates as परसाधिका नलिकेव, like a weaving tube or shuttle.

7. **Daivya hotara**, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—*Sayana*). Two adepts, amongst learneds. The pair of acceptor and donor (*Daya.*).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and daksina.

Pṛthivya nabha, navel of the earth ; may be also the fire-altar, or the householder's home of worship.

10. **Havih tridha samaktam**—offerings triply anointed : that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, अवदान and अभिघारण.

11. Refer to Yv. XVII.88.

Hymn-4

For verse 5, see Nir. VI.17.

2. **Dvita adadhuh,** two-fold light, i.e. ligh tfrom two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas : शराग्निभाव and पंचाकलाग्निभाव (only in Hindi commentary, not in the Sanskrit one).

3. **Urmyah,** nights (Nigh. I.7) either all nights, or even the whole night; *usatih,* loving or कामयमाना: or कमनीया:, being to be desired.

5. **Ramsu**, delightful; choicest (रमणीयं—*Daya.*) from √रम्, giving delight (रंसु रमणात्—Nir.VI.17)

Hymn-5

1. **Pitṛbhyah utaye**, for the protection of men of all ages, particularly elderly persons ; for the preservation of our patrons (Wilson) ; (पितृभ्य: पालकेभ्य: यजमानेभ्य:—*Sayana*—patron or the institutor of sacrifice; पालकेभ्य: or patron—*Daya.*).

Hota, होता invoker.

2. **Netari**, नेतरि the leader; Netṛ is one of the sixteen priests; and so is *pota* (शोधक: or purifier—*Daya.*).

Sapta rasmayah, seven rays ; also in rituals, the seven priests engaged in their respective functions.

3. **Brahmani,** ब्रह्माणि, of the one, well-versed in divine knowledge.

4. **Prasasta**, प्रशास्ता, the regulator of the sacrifice ; the one who obviate all obstructions to sacrifice.

5. **Nestuh,** नेष्टु: of a leader (नायकस्य—*Daya.*) ; the leading fire-divine.

6. **Adhvaryuh,** अध्वर्यु:, the sacrificer (यज्ञकर्ता—*Daya.*).

7. **Ṛtvijam,** ऋत्विजं, a priest in general, working in accordance

to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netṛ, brahma, prasastṛ, nestṛ, adhvarya, and ṛtvik—also the names of seven priests (*sapta rasmayah* of verse 2; or *visvebhyah yajatebhyah* of verse 8).

Hymn-6

2. **Urjah napat**, the grandson of vitality or energy; in fact, the lord of vitality (नपात्, यो न पातयति तत् सम्बुद्धौ ; the one who prevents from a decline or fall—*Daya.*; ऊर्जो नपात्, बलस्य नप्त: तस्य नपातयितर्वा—*Sayana*).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—*Daya.*, पृथक् कुरु—*Sayana*).

6. **Itanaya,** to the worshipper ; to the one who worships.

Avasyave, to him who wishes his own protection (आत्मनो वो रक्षणमिच्छते—*Daya.*), to the one who seeks favour.

Hymn-7

1. **Bharata** (भारत)—descendent of Bharata; (भरता ऋत्विज:, तेषां सम्बन्धी भारत: ;—*Sayana*) ; guardian or preserver (or custodian of all knowledge —*Daya.*). It may refer to *agni*, which is produced by priests by rubbing sticks together—*Sayana.*

5. **Vasabhih** (वशाभि:)—barren cows (*Sayana*) but excellent cows (कमनीयाभिर्गोभि:—*Daya.*).

Astapadibhih—by octapeds, or eight-footed animals, i.e., cow along with a calf in the womb (*Sayana*) ; by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—*Daya.*).

Ahutah, invoked (not offered as burnt)—offerings.

Hymn-9

3. उदारिथा=उत्ऽआरिथ (थ has become था).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half/of the verse 4 is to be repeated with the second half/of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (*Katyayana*).

Hymn-11

For verse 21, see Nir. I.7

1. श्रुधी=श्रुधि ;	6. स्त वा=स्तव ;
11. पिबापिब=पिबऽपिब ;	18. धिष्वा=धिष्व

3. **Rudriyesu stomesu**, hymns and prayers commending the vital powers ; also in the praises uttered by the praisers (Wilson). Sayana interprets *rudriyam* as pleasure (सुखम्) ; *rudrah* as worshippers (स्तोतारः) ; रुद्रियं रुद्राणां प्राणानां प्रतिपादनेषु—*Daya*.

4. **Suryena,**—We have in verse 6, हरी सूर्यस्य केतू the two horses the signs of the sun; on this basis, Wilson gives the rendering as "the signs (of Indra as) the sun".

Sayana translates : सूर्येण सुष्ठु प्रेरकेण, i.e. by the instigator. *Suryana sahyah*, with the help of spiritual illumination.

17. **Trikadrukesu**, through three realms, physical, mental and spiritual (शरीर, मनस् and आत्मा)—*Daya*. According to Sayana, this denotes three days, or three celebrations of the ceremonial *abhiplava*, called severally jyotih, gauh and ayuh (त्रिकद्रुकेषु ज्योतिर्गौरायुरित्येतन्नामकेष्वाभिप्लवि-केष्वहःसु).

18. **Danum aurnavabham**, spider-like son of Danu (aurna= spider, abha=resembling) ; spreads web of influence like a spider.

19. **Trita**, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वर:), what is to be chosen, जरिता or singer is praiser. Rich reward (दक्षिणा मघोनी), i.e., abounding in wealth. The word *magham* is a synonym of wealth ; it is derived from √ मंह् meaning to give. *Daksina* is derived from √ दक्ष् meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. *Daksinah* (right) is derived from √दक्ष्, meaning to work strenuously, or from meaning to give. *Hastah* (hand) is derived from √दाश् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaga* (good fortune) is derived from √भज्, to distribute. The word *bṛhat* is a synonym of 'great'; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि+ईरयति) the enemies or it (वी—र) may be derived from √ वी meaning to go, or from √वीर्, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10 : Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around ; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus : Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating

that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनास इन्द्रः, he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationery. Pervata= clouds also (Nigh. I.10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

वराहव: स्वतपसो विद्युन्महसो धूपयः श्वापयो गृहमेधाश्चेत्येते
ये चेमेऽशिमिविद्विषः पर्जन्याः सप्त पृथिवीमभि वर्षन्ति वृष्टिभिः ।

Sapta-sindhun—Seven rivers; according to *Sayana*, *Ganga* and others.

Hymn-13

3. The hymn refers to three wise men, with their respectively assigned functions. According to Sayana, these are the three priests, *hotṛ*, *adhvaryu* and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is बध्नन्ति bind (*Daya.*); Sayana explains it as असिन्वन् सेतु बन्धनादिकं कर्म कुर्वन् लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (pituh, पालयित्या).

8. **Narmaram Sahavasum,** cruel man along with his treasure ; नार्मरम्, नॄन् मनुष्याम् मारयतीति, the one who kills people, सह=with, वसु=wealth or treasure (वसुना सह वर्तत इति सहवसुः). Sayana regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मारणाय—*Daya.*); for Dabhiti, a Ṛṣi (*Sayana*).

10. **Sad-vistirah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). ताश्च द्यौश्च पृथिवा चाहश्च रात्रिश्चापश्चोषधय इत्येवं रूपा: (*Sayana*).

They may equally be six cardinal points or quarters of space—प्राची, दक्षिण, प्रतीची, उदीची, ध्रुव and ऊर्ध्व.

Panca Sandrsah, five classes of people, of four *varnas* and fifth, the *nisad*; or the five organs of Cognition (ये सम्यक् पश्यन्ति ते—*Daya.*).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वदा स्थिरस्य सहस्वतः बलवतो यज्ञादेः कर्मणः सम्बन्धि वयः हविर्लक्षणमन्नं प्र विन्दसे इति समन्वयः (*Sayana*) i.e. thou hast given (प्र for प्रदः) food to the vigorous Jatusthira; and also Indra's being the occasional (*jatu*) agent in sacrificial offerings (वयः) in relation to constant and essential ceremonies.

12. **Paravr̥jam prandham sronam**—blind and lame, Paravr̥ja (See R̥v. I.112.8) in connection with R̥jrasva and Asvins. *Paravr̥jam*, परागता वृजस्य त्यागकारा यस्मात्तम्—the person who has been deserted—*Daya.*

Turvitaye—साधनै व्याप्तये—or for the one accomplished with measures and assistance—*Daya.*; see notes on I.36.28; 54.6; 61.11.

Vayyaya—तन्तुसन्तान काय, for the weaver (*Daya.*). See notes on I.54.6.

Hymn-14

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word *andhas* is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. *Amatram* means a vessel, so called because the householders eat from it (अमजं पात्रम् । अमा अस्मिन्नदन्ति । अमा पुनर्निर्मितं भवति । पात्रं पानात् । The householders are called अमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called अन्धस् also, because no attention can be fixed in it or because nothing is visible. (Nir. V.I).

3. **Dr̥bhikam**, terrible (भयकरं—*Daya.*; सर्वान् विदारयति भियं करोतीति दृभीको

नामासुरः—*Sayana*; an *asura*).

Balam, strength; an *asura—Sayana*; the one mighty.

4. **Uranam**, the one enveloping, आच्छादकम्—*Daya.*; the name of an *asura*, *Sayana.*

Arbudam, a numeral, one hundred million (*Daya.*); an *asura*, *Sayana* (See I.51.6),

5. **Svasnam**=Su+asnam; good cloud (सुष्ठुमेघं—*Daya.*; Nigh.I.10); one who eats animals, or one who is all-pervading; an *asura*—अश्नम्। अश्नाति भक्षयति प्राणिजातमिति । यद् वा अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यश्नः कश्चिदसुरः। —*Sayana.*

5-7. For *Susnam*, see I.54.6; for *Pipru*, I.51.5; for *Namuci*, I.53.7; for *Sambara* I.54.4; for *Kutsa*, I.33.14; 51.6; 53.10; for *Ayu*, I.53.10.

5. **Rudhikram**, one who opposes law and order—यो रुधीनावरकान् क्रामति तम्—*Daya.*; an *asura*, *Sayana*.

6. **Varcinah**, of the enlightened (प्रदीप्तस्य—*Daya.*; वर्च दीप्तौ—*Sayana*; वर्चते दीप्यतेऽसौ वर्चः तेजः पुरीषं वा—Unadi IV.190).

Name of an *asura* also—*Sayana*, the name derived according to Unadi IV.6—गमेरिनि).

7. **Atithigvasya**, of those who receive *atithis*—*Daya.* It refers to Divodasa according to *Sayana*.

Viran, the assailants.

Indra is supposed to have destroyed the assailants of Kutsa, Ayu and Atithigva. As three virtues, we have *kutsa*, generosity; ayu, liveliness and *atithigva*, hospitality.

Hymn-15

1. **Trikadrukesu**, see II.11.17 (त्रिभिः कद्रुकैः विकलनैर् युक्तेषु कर्मसु—*Daya.*)

2. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. **Dhunim**, according to Sayana, *dhuni* is a synonym of *Parusni* or Iravati river; it shakes or dissipates the sins of worshippers. धुनोति स्तोतृणां पापानीति धुनि: परुष्णी नदी—*Sayana*; according to Dayananda, it means चालिताम्, the one moving.

6. **Sindhum**, sea or mighty river, not necessarily Indus (the one moving to the east—प्राञ्चंसन्तं ; it was turned to north—उदङ्.मुखं अकरोत् —*Sayana*; or to upward direction, ऊर्ध्वं प्राप्नुवन्तं—*Daya*.

7. The legend says that certain girls made sport of the blind and lame Ṛṣi, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).

9. **Cumurim**, the one who makes the face of a thief वक्त्र संयुक्तम् —*Daya*.).

Dhunim, the one trembling or wavering—(कम्पन्तम्—*Daya*.). According to *Sayana*, *Cumuri* and *Dhuni* are two *asuras*. (See also Ṛv. VII.19.4).

Rambhi, one who starts the work (=आरम्भी—*Daya*.); chamberlain Cit, चित्—Sayana interprets as वेत्रधारी or staff bearer or दौवारिक:, a porter or door keeper.

Hymn-16

For verse 9, see Nir. I.7

4. **Vṛsbhana Bhanura,** together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings ; *vṛsbhena*·—वर्षकेण, by the showerer; *bhanuna*, प्रदीप्त्या—*Daya*., Sayana translates *bhanuna* as by effulgent fire (दीप्यमानेनाग्निना सह).

5. This verse exemplifies various modifications of meaning, of which the words *vṛsan* and *vṛsabha* are susceptible.

(*i*) वृष्ण:=वर्षकात् सूर्य्यात्, from the showerer sun, फलस्य वर्षितु:, of the one showerer of fruits of action (*Sayana*).

(*ii*) वृषभान्नाय=वृषभमन्नं यस्मात् तस्मै, for the one, source of healthy food —*Daya.*; बलवर्षकाणि अन्नानि यस्य तथोक्त:, for the one to whom the strength-showering foods belong—*Sayana*.

(*iii*) वृषभाय=श्रेष्ठाय, to the most benevolent (*Daya.*); कामाना वर्षित्र इन्द्राय, to Indra, the showerer of benefits.

(*iv*) वृषणा=वरौ superior (*Daya.*) ; सोमरस सेचन समर्थौ, the two priests, capable of extracting out (or sprinkling) Soma juice (*Sayana*).

(*v*) वृषभास:=वर्षका:, the showerers (*Daya.*; *Sayana*).

(*vi*) वृषणं=बलकरं, to the strength-giving (*Daya.*); स्वर्गादि फलस्य सेक्तारं, the sprinkler of fruits as *svarga* and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (*Wilson*).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burthen of the hymn)

Hymn-17

For verse 9, see Nir. I.7

1. **Yad-gotra-gotra** for *gotrani*. meaning clouds, from *go*=water, and *tra*, to preserve or contain (गोत्रा मेघान् । गा उदकानि त्रायन्ते रक्षन्तीति गोत्रा मेघा: —*Sayana*) *gotra*=मेघ (Night.I.10).

7. **Amajuh,** living at home (योऽमा गृहे जूर्यति तद्वत्—*Daya.*; यावज्जीवं गृह एव जीर्यन्ती, one who lives at home for the whole life; i.e. a virtuous maiden—*Sayana*.

Sati, सती, वर्त्तमाना, existing—*Daya.*; दुहिता daughter,—*Sayana*. Such a maiden has a claim in father's property. (भाग भजनीयं धन् —claiming of

her portion).

Hymn-18

For verse 9, see Nir. I.7

1. **Rathah,** a sacrifice (besides a chariot or car), derived from √रंह्, to go; and hence also *to worship*, रथ: रंहणाद्रयो यज्ञ: (*Sayana*). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; अयोज्यस्माभि:=*Sayana*), चतुर्युग: (provided with four yoke, अध्वर्य्वाद्यृत्विगभिप्रायं वा, four priests, adhvaryu etc. engaged—*Sayana*); त्रिकश:, three whips (तिस्र: कशावाचो मन्द्रमध्यमोत्कृष्टरूपा यस्य तथोक्त:, three types of speech or tones, low, middle and high—*Sayana*); सप्तरश्मि:, (with seven reins), अश्नुवते व्याप्नुवन्ति कर्माणीति रश्मयवश्छन्दांसि, the seven metres, Gayatri to Jagati—*Sayana*); दशारित्र: (with ten sides or faces—दश अरित्राणि स्तम्भन साधनानि यस्मिन् स:—*Daya.*); (अरिभ्य पापेभ्यस्त्रायन्त इत्यरित्रा ग्रहा: । दश संख्याका ग्रहा यस्य सा तादृश: । चमसाध्वर्यभिप्रायं वा, the ten grahas, the eradicator of sins, or *camasa-adhvaryu—Sayana*).

2. Prathamam, dvitiyam, trtiyam—first, second and third, Dayananda refers to three types of vehicles, serving on roads, on the surface of water and in space, i. e. chariots, boats and aeroplanes. Sayana refers to morning rites (प्रात: सवने), midday rites (माध्यं दिने सवने) and evening rites (तृतीय सवने).

4. Indra has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्नानात्वम् । अतोऽश्वबहुत्वमविरुद्धम्—*Sayana*). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, *haribhyam* means हरणशीलाभ्यां पदार्थाभ्याम् (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्राये-प्राये जिगीवांस: स्याम—may we be victorious in every struggle).

8. प्रायेप्राये—in every struggle or battle, प्रकर्षेणेयते गम्यते योद्धृभिरिति प्राय युद्धम्—*Sayana*). Dayananda translates as कमनीये कमनीये, in attractive.

Hymn-19

For verse 9, see Nir. I.7

7. **Asyama tat saptam**—may we obtain the seven-type one; or may we have the privilege of your friendship (सख्यम्) : साप्तं सप्तपुरुष संबन्धि साप्तपदीनं सख्यम्—. *Sayana*(This refers to the *Saptapadi* ritual of marriage).

Hymn-20

For verse 9, see Nir. I.7

1. **Vajayuh**, one desirous of carrying food; or one desirous of good speed (यो वाजं वेगं कामयते सः—*Daya.*).

6. **Dasasya**, of the servant (सेवकस्य—*Daya.*) To Sayana, *Dasa* is the name of an *asura.*

7. **Kṛsnayonih dasih**—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛsna* (कृष्णयोनीः निकृष्ट जातीः—the one of low caste; दासीः उपक्षिपयित्रीरासुरीः सेना, servile host or army of *asuras*); alternatively—कृष्णाख्येनासुरेण निषिक्तरेतस्का दासीर्भार्या=*Sayana.*

For कृष्णगर्भा also see Ṛv. I.10.1 (यः कृष्णगर्भा निरहन् ऋजिश्विना).

Hymn-21

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or *lord of* or *lord over* is equally applicable.

विश्वजित्—यो विश्वं जयति ; धनजित्—यो धनेन जयति ;
स्वजित्—यः सुखेन जयति ; सत्राजित्— यः सत्येनोत्कर्षति ;
नृजित्—यो नृभिर्जयति ; उर्वराजित्—य उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति ;
अश्वजित्—योऽश्वैर्जयति ; गोजित्—यो गा जयति ;
अब्जित्—योऽप्सु जयति—*Daya.*

Hymn-22

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.

1. **Mahisah** = great or worshipful. Wilson suggests buffalo also.

Trikadrukesu, Dayananda translates as त्रीणि कद्रुकान्यह्वानानि येषु तेषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (ज्योतिर्गौरायुरित्येतन्नामकेष्वभिप्लविकेष्वहःसु) See II.11.17.

2. **Krivim**, nescience; well (कूपं—*Daya.*) ; name of an *asura* —*Sayana.*

4. **Nṛto**—One that delights or exults; who causes everyone to dance (सर्वेषां नर्तयितः—*Daya.* also *Sayana*) ; literally a dancer, or one who exults in battle.

Hymn-23

Bṛahmanaspati, Lord Supreme ;=ब्रह्मणः+पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्माण्ड) or of a country or nation; the protector of the Veda or knowledge—*Daya.* ब्रह्मणस्पते ब्रह्मणोऽन्नस्य परिवृढस्य कर्मणो वा पते पालयितः—the protector of cherisher of food, or of any great or solemn acts of devotion—*Sayana.*

Bṛhaspati, the great protector ; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wickeds—*Daya.* Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati.*

4. **Brahmadvisah**, those who hate the Veda or God (वेदेश्वर विरोधिनः —*Daya.*), or those who hate Brahmanas and the Vedic mantras or prayers, ब्राह्मणां मन्त्राणां वा द्वेष्टुः —*Sayana.*

17. **Ṛna-cit,** the one who acknowledges a debt; the one who collects debts, य ऋणं चिनोति सः—*Daya.*

Ṛnyat, acquitter of a debt; the one who receives debts—य ऋणं याति प्राप्नोति सः—*Daya.*; the discharger or remover of the debt which is of the nature of sin, पापरूपस्य ऋणस्य यावयिता पृथक्कर्ता—*Sayana.*

19. See Yv. XXXIV.58.

Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vilita**—प्रशस्त—*Daya.*; अव्रदन्त वीळिता, the hard becomes soft ; the words वीळ and वीळ meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva,** beautiful regions, भुवनानि भव्यानि (*Daya.*), of the future waters or rains; भुवनानां भाव्यानां; भुवनानामुदकानां (*Sayana*) ; भुवनम्=उदकम् (Nigh. I.12, भूतं, भुवनं and भविष्यत्, all the three are synonyms of water).

Vayuna, knowledge (प्रज्ञानानि, *Daya.*) ; object of prayer (वयुना । ज्ञाननामैतत् । ज्ञानानि मन्त्रविषयाणि—*Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden under nescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirasa*s are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (स अग्निः पूर्वं तत्र नकिः अस्ति न विद्यते—*Sayana*. For Angirasas relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaksasah karnayonayah**—the arrows are oblations and

mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—श्रोत्रेन्द्रियेण ग्राह्या मंत्रभूताः आकर्ष कृष्टा वा बाणाः—*Sayana*.

Nṛcaksasah, worth being seen by human eye, नृभिर्द्रष्टव्याः *karnayonayah*—कर्णं श्रोत्रं योनिर्येषान्ते—*Daya*.

12. **Apah,** the vital breaths; all the breathing persons, एतदुपलक्षितानि सर्वाण्यपि भूतानि—*Sayana*.

Hymn-26

3. **Devanam pitaram,** the father of the gods (Nature's bounties), the father or teacher of the learned—*Daya*.; पितरं पालयितारं, protector or cherisher—*Sayana*.

Hymn-27

For verse 1, see Nir. XII.36

1. **Ghrtasnuh,** whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. *Amsa* (अंश) is explained by *Amsu* (अंशु).

The Adityas enumerated in this verse are only five : Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight : (the three extras are Dhatṛ, Indra and Vivasvat).

3. **Bhuri-aksah,** many-eyed ; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरि बहून्यक्षीणि दर्शनानि येषान्ते—*Daya*.; also very brilliant, बहुतेजसः—*Sayana*.

Antah pasyanti, behold the innermost; seeing in the innermost conscience आभ्यन्तरे प्रेक्षन्ते—*Daya*. or behold in the hearts of living beings, अन्तः मध्ये प्राणिनां हृदि प्रेरकतया वर्तमानाः सन्तः—*Sayana*.

4. **Cayamana ṛnani,** the acquitters of our debts; the enhancers

of others due enlightenment, (चयमानाः) वर्द्धमानाः (ऋणानि) अन्येभ्यो देयानि विज्ञानानि —*Daya.*

8. **Tisrobhumih**, three regions, terrestrial, interspatial, and celestial (त्रीन् लोकान्-भूम्यन्तरिक्षस्वर्गाः—*Sayana*).

Trin dyun, three luminous or divine ones, body, mind and spirit; or *bhuh*, *bhuvah* and *svah*; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vrataḥ—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (त्रीणिव्रता सवनत्रय निष्पाद्यानि; प्रातःसवन, माध्यन्दिन सवन and तृतीय सवन आदित्यानां त्रीणि कर्माणि रसादान-धारणविसर्जन लक्षणानि, i e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—*Sayana*):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Ṛta, the Eternal Law

Mahi-mahitvam, excellent and great (महि, महत् प्रभूतम् । महित्वं महत्त्वं यन्महाभायम्—*Sayana*).

11. **Abhayam jyotih,** light free from fear, i.e. light of day or the light of knowledge.

15. **Ubhau ardhau,** both portions of creation, two parts of the world, moveable or immoveable or mortals and immortals (चराचरात्मकौ मर्त्यामर्त्यात्मकौ—*Sayana*).

Ubha ksayau, two habitations, one's own and the other of the foe (तौ परैरनाक्रान्तं स्वकीयं निवासस्थानं, आत्मनापहृतं परकीयं निवासस्थानं च—*Sayana*).

Hymn-28

For verse 4, see Nir. I.7

4. **Ṛtam**—The word carries several senses—truth or eternal law, sacrifice or water; here it means *water*, rivers go of *Varuna*.

Parijman, circum-ambient earth. (परिज्मनि भूम्यां—*Sayana*; परितः सर्वतो वर्त्तमानायां भूमौ—*Daya*.).

9. **Maham rajan anyakrtena bhojam**—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasirusas—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to Sayana this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (ऋणदारिद्रय दुःस्वप्न नाशनं चेति शुश्रुम).

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. **Bṛhaspati**, is identified with Indra he uses thunderbolt and slays Vṛtra.

6. **Kṛnutam-u lokam**, literally make the world (i.e. make it free from fear, लोकं भयरहितं स्थानं कुरुतम्—*Sayana*) make the world worth seeing —द्रष्टुं योग्यम्—*Daya*.

8. **Sandikanam**, of Sandika; according to Sayana, they are descendents of Sanda (शण्ड), who with Amarka is the priest of the *asuras* (Tait.S.VI.4.10.1)—शण्डामर्कावसुर पुरोहितौ. We have translated it as ferocity (वृषभं वलिष्ठम् । शाण्डिकानां शत्रूणां तस्याऽवयव भूतानां मध्ये वर्त्तमानम्—*Daya*.)

Hymn-31

For verse 1, see Nir. V.5

1. **Saca**=Saha (together)—Nir. V.5

4. **Gnabhih**, with the wives, perhaps *devapatnis*, wives of gods, the personified metres of the Veda—छन्दांसि वै ग्नाः (Taittiriye).

5. **Vayah**, food (*Sayana*) ; charming (कमनीयम्—*Daya.*).

Trivayah, the one with stages of life, त्रीणि वयांसि यस्य सः—*Daya.* Three types of offerings to sacrifice—butter, food and herbal extracts (ओषधिपशु सोमात्मकानि—*Sayana*).

6. **Ahirbudhnya**, cloud in midspace. (अहिः । व्यापनशीलो मेघः । बुध्न्यः । बुध्नेऽन्तरिक्षे व्याप्तः—*Daya.*).

Ekapad, the Sun, the unborn who goes on one foot.

Ṛbhuksah—men of wisdom (मेधावी—*Daya.*).

Tritah=तीर्णतमः—the most expanded (*Sayana*) accomplished in three virtues, celebacy, education, and lofty ideas—ब्रह्मचर्याध्ययन विचारेभ्यः —*Daya.*

Hymn-32

Raka, the full moon, is the *devaṭa* of two verses, and ***Sinivali***, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. *Suci* (शूची), needle, is derived from siv, (सिव्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

"**Sinivali** (सिनीवाली) and *Kuhu* (कुहू) are said to be two wives of gods", say the etymologists. "They are the days on which the moon is invisible," say the ritualists. It is known : that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII.11.3; Gop. Br. II.1.10).

Sinivali : from sinam (सिनम्) which means *food* : it makes created beings strong (सिनाति) ; *valam* (वालम्) means a particular period, and is derived from √वृ, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. *Stuka* (स्तुक), thigh or tuft of hair, is derived from √स्त्य, to be heaped together, means a heap, i.e., having a large tuft of hair, or praise. Thou art the sister of gods *Svasa* (स्वसा sister)=*Su*+*asa* (सु+असा), i.e., she who sits (सीदति) among her own people (स्वेषु). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुहू) is derived from √गुह् to conceal. Or, it is said, where has she been ? Or at what place is she invoked ? Or where does she sacrifice the oblation ? (See Av. VII.47.1,)—Nir. XI.32.

8. **Gunguh**, the dumb and mute (अव्यक्तोच्चारणा)—*Daya*. Sayana takes it to be Kuhu (अत्र गुंगू शब्देन राकासिनीवाल्यो: साहचर्यात् कुहूरुच्यते, the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identifiable with Indrani, or Varunani or both (*Wilson*).

To us, it appears that the six feminine terms indicate the six phases of moon: *Purnima* is *raka* (full moon), Sinivali is amavasya (new moon); *gungu* is two days after amavasya, the crescent, and *Sarasvati* is the phase of moon, two days, prior to full moon day. Indrani and Varunani as the two *astami* (अष्टमी) days one in dark half of the month and the other in bright half of the month (कृष्णपक्ष, शुक्लपक्ष).

Hymn-33

4. **Bhesajebhih bhisaktamam**, the chief physician amongst physicians; the most competent one among physicians.

5. Rdu+udar (ऋदु+उदर) — According to Nir. VI.4, the word means soma (ऋदूदरः सोमोमृदूदरो मृदुरुदरेष्विति)—its inside is soft; or it is the soft inside of men.

8. Svitice (श्वितीचे), for the one possessing the cover (यः श्वितिमावरणमञ्चति तस्मै—*Daya.*); the one who goes to or obtains whiteness, one with the white complexion (श्वैत्यमञ्चते—*Sayana*).

10. **Niska**, an ornament (may be necklace) of gold.

13. **Manur-avrnita**, selected by Manu, a physician (वैद्यक विद्यावित् —*Daya.*). Wilson says : it alludes, no doubt, to the vegetable seeds which Manu, according to the Mahabharata was directed to take with him into the vessel in which he was preserved at the time of the deluge, (this fact is not mentioned, however, in the Satapathe Brahmana).

14. Compare with Yv. XVI.50.

Hymn-34

1. **Ṛjisinah**, one with tender temperament (कोमलस्वभावाः—*Daya.*) ; Sayana derives it from ṛjisa, (ऋजीषा) meaning water; or it may mean, Soma that has lost its strength (ऋजीषमुदकं तद्वन्तः । यद्वा ऋजीषोऽपगतसारः सोमः —*Sayana*).

2. **Pṛsnyah sukra udhani**, the pure womb of Pṛsni (*Wilson*) ; literally, pure udder of Pṛsni, that is, on the elevated places of the earth in the mountains. Sayana refers to an allusion—a legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts of her in the shape of a bull (but as Wilson says, it is more of a Pauranik than a Vedic legend).

3. **Hiranyesipra**, the golden helmed; *sipra* is usually a nose or a lower jaw (हिरण्यमिव शिप्राणि मुखानि येषान्ते—*Daya.*).

10. Pṛsni, is the firmament, and *udhah* (ऊधः) or udder is the cloud (*Sayana*). For Trita, see earlier notes, (I.52.5).

11. **Evayavnah,** a purely Vedic word; derived from *eva*, which is to be gone to (एवयाव्नः एवं गन्तव्यं स्तोत्रं यज्ञं वा गन्तृन्, *Sayana*), that is worship or a sacrifice. Also, they who go to divine knowledge (यो एवं विज्ञानं यान्ति,

तान्—*Daya*.).

12. **Dasagvah**, the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (*Wilson*). See I.114.6. Sayana says : ते मरुत: दशग्वा: । ये दशभिर्मासै: सिद्धिं गता अंगिड्रसस्तद्रूपा भूत्वा:······आदित्यानामङ्गिरसां च स्वर्गगमनं प्रतिस्पर्धमानानां मध्ये पूर्वमेवाङ्गिरसो यागाननुष्ठाय स्वर्गं प्राप्ता: ।

According to Dayananda. Dasagvah are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. **Ksonibhih**, with melodious lutes. (क्षोणीभि: शब्दकारिभि: वीणाख्यै: वीणाविशेषै:—*Sayana*). *Ksoni*=earth (Nigh. I.1).

14. **Panca hotṛn**, the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—*Daya.* and *Sayana*). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom *Trita*, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. **Apam-napat**—अपां जलानां । नपात्, न पतति स:—*Daya.*; see our notes on I.13.2; 14.3; 22.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. Urvam, submarine fire, समुद्रमध्ये वर्त्तमानं वडवानलम्—*Sayana*; the destroyer of pains and miseries, दु:खानां हिंसकम्—*Daya.*

Sayana describes two types of water : one is *ekadhanah* एकधनाख्या; and the other *vasativaryah* वस्तीवर्याख्या, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later *karma-kanda*, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.

5. Tisro devih, three divine females, Ila, Sarasvati and Bharati.

6. **Asvasya atra janim,** in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of *ucchaihsravas* (उच्चैःश्रवस्), the horse of Indra, amongst precious things obtained by churning the ocean. *Asva=mahat* or great (Nigh III.3) *Svah*, pleasure or सुख *(Daya.)*.

7. **Svadha**=*udaka* or water (Nigh. I.12).

12. **Bahunam avamaya,** for the first or the best of many ; for the younger of many ; for the protection of many; बहूनामवराय रक्षकाय वा —*Daya.*), i.e. of the gods (cf. अग्निर्वै देवानामवमः—Ait. Br; for the earlier अवमाय आद्याय—*Sayana.*

13. **Anyasya-iva iha tanva vivesa,** has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

Hymn-36

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with *madhu*, Maruts with *madhava*, Tvastr with sukra, Agni with suci, Indra again with *nabha* and Mitra-Varuna with *nabhasya* (the Vedic names of the Calendar-months). This is, however, conjectural.

1. **Avibhih,** with sheep; but this indirectly means through woolen filters (अवेर्वालमयैर्दशापवित्रैः—with purifying filters made of the hair of the sheep—*Sayana*. Dayananda translates the word as रक्षकैः, by the protecting ones.

In this verse, we have the term *hotṛ*; in verse 2 *potṛ*, in verse 3, tvastṛ; in verse 4 *agnidhra*, in verse 5 *Brahma*, or *Brahmana*; in verse 6, *Prasastṛ*.

2. **Bharatasya sunavah,** sons of Bharata, Rudra is Bharata, —*Sayana*, but धारकस्य पुत्राः—*Daya.*

3. See Yv.XXVI.24.

4. **Trisu yonisu,** in three types of fire altars : *garhapatya. ahavaniya* and *daksina*.

Hymn-37

For verse 3, see Nir. VIII.3.

1. **Dravinodah,** the giver of wealth, यो द्रविणो ददाति तत्सम्बुद्धौ—*Daya.*; see note on I.15.7. Drink *dravinodas*, according to the Ṛtu or times. Here the months isa, urja, sahas and tapasya may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the *nestṛ* (cup), placed on the subordinate altar. *Dhisnya* (धिष्ण्य:) = धिषण्य: i.e. the subordinate altar, (so called) because it is the place of recitation. *Dhisana* (धिषणा) [means speech (वाक्)] is derived from √धिष्, used in the sense 'to hold'. Or else, it distributes or procures intelligence. He is called the lord of forests (वनस्पति), because he is protector or benefactor of forests. *Vanam* (वनं) is derived from √वन्, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. **Patram dravinodah pibatu dravinodasah,** let *Dravinodas* drink the cup of *Dravinodas*; (the second *dravinodas*=*ṛtvij*, a priest).

Hymn-38

For verse 4, see Nir. IV.11.

1. The verse uses the term *Savitṛ* for the sun, and simultaneously, it gives the derivation of the term also; *Savitṛ* (सकलजगदुत्पादक:) from savaya (उत्पादनाय) from √सु, to create or to bring forth (प्रसवाय लोकानाम्—*Sayana*); *tadapa* (तदपा), for such is his karma (तदप: कर्म यस्य स:—*Daya.*).

Devebhyah, to Nature's bounties; to gods; to the worshippers (स्तोतृभ्य:—*Sayana*); to the sporting souls (क्रीडमानेभ्यो जीवेभ्य:—*Daya.*).

3. मुचाति, the Vedic usage for मुच्यात् *Moki*, night (Nigh.I.7).

4. पुन: समव्यह्वितत वयन्ती—Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. **Isitam savitra**, imparted by *Savitṛ*; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (*Wilson*) (इष्टं सूर्येण सह—*Daya.*).

10. **Gnaspatih**, lord of speech (gnah=ग्ना:=वाच:, *Daya.*, Nigh. I.11); Lord of god's wives (देवपत्नीनां पति:—*Sayana*).

Hymn-39

1. **Brahmana iva**, ब्रह्माणा इव—like the two persons knowing the entire Veda (यथा समग्रवेदविदौ—*Daya.*). On this, Wilson comments : This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses —वीरा=विक्रातत्कर्माणौ (like two heroes); अजाऽइव=यथाऽजौ (like two goats); यमा=उपरतौ (or यमलौ) (two sporting or twins); मेने=पक्षिण्यौ (two birds) or नार्या इव (two ladies); दम्पती=जायापती इव संगतौ (or husband and wife), and so on.

7. (Ksama=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (तेजस्विकारकेण साधनेन—*Daya.*).

Sisitam—तीक्ष्णी कुर्याताम् (sharpens—*Daya.*).

Hymn-40

1. **Soma-Pusana**, bliss and sustenance, incoming (*prana*) and outgoing (*apana*) breath—*Daya*. The *soma* may be moon or plant (*Wilson*). See verse 4.

Amṛtasya nabhim—the source (or navel) of immortality (अमरणस्य हेतुम्, the cause or source of not dying—*Sayana*).

2. **Pakvam amasvantah janad usriyasu**—Produced the mature

milk in the immature heifers (आमासु तरुणीषु । उस्रियासु गोषु । अन्त: मध्ये अध: प्रदेशे । पक्वं परिपक्वं पय: । जनत् जनयति—*Sayana*) i.e. produced rain in the newly-risen clouds.

3. **Vimanam saptacakram**—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्तर्तुचक्रं । त्रयोदशोमास: सप्तम ऋतु: । "अस्ति त्रयोदशो मास:"—*Tait*. S. VI.5.3.4), *Sayana*.

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—*Sayana* ("द्वादशमासा: पञ्चर्तवो हेमन्तशिशिरयो: समासेन" Ait. Br. I.1. Five *pranas*, or vital airs (पञ्चप्राणाऽपानव्यानोदानसमाना रश्मय इव यस्मिंस्तम्—*Daya.*).

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. **Visvani bhuvana jajana**—has generated all beings (or worlds —*Daya.*). Compare सोम: पवते जनितामतीनाम्—Ṛv. IX.96.5, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (Yv. XXVII.32), 2 (XXVII.29), 4 (VII.9), 7, 8 and 9 (XX.80—83), 13 (VII. 34)

1. **Niyuts**, the niyut steeds are the horses of the car of Vayu (Sahasrinahs 1000 in number); *Niyutvān*, नियम नियुक्त:—*Daya.*;

2. **Sukra**, bright or resplendent (*Sayana*); a graha, a vessel, a ladle or cup of Soma juice (*Mahidhara*).

6. **Aditya danunaspati**—Adityas, lords of the act of bestowing, i.e. lord of gifts (दानुनस्पति=दानपति)—Nir. II.13.

8. **Parah**, far off; *antarah*, nigh or near (समीपवर्ती—*Sayana*); in the

middle (मध्यस्थ:—*Daya.*) (पर=असम्बद्ध, unconnected, अन्तर=सम्बद्ध, connected or related—*Mahidhara*).

12. **Asah,** means quarters, so called from being situated (*a-sad* आसदनात्); *asah* also means intermediate quarters, so called from pervading, √*as*, √अश्, अभ्यशनात्—Nir. VI.I.

19. **Sambhuva**, may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two *sakatas*, carts or barrows, which are employed to bring the fuel or the *Soma* plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the trica (त्रिच, 19-21), and *sakatas* are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हविर्धाने अनसी तद्रूपे द्यावापृथिवी वा । प्रेताम् उत्तरवेदे: पश्चिमभागं प्रतिगच्छताम्—*Sayana*).

Havirdhana, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishers of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoetric. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from √गृ, meaning to praise. Or else, from √ गृ, to swallow, i.e. it swallows evil things. Or else the word is *aṅga-lam*, i.e. having limbs. According to the etymologists, it is derived from √ मज्ज्, i.e.

it submerages sin (मज्जयतिपापकम्). Or else, people say, "let it come to me (from root *gam* (गम्) with *mam* (माम्). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name *Kapinjala* does not occur, but the *Anukramanika* gives कपिञ्जलरूपीन्द्रो देवता। *Kapinjala* is ordinarily the Francoline partridge (*Wilson*).

2. In the region of the *pitṛs* (पित्र्यामनु प्रदिशं) i.e. in the South.

Hymn-43

2. **Brahmaputra**, the same as the Brahmanacchansi (ब्राह्मणाच्छंसी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is Kapinjala bird.

3. **Karkarih-yatha**, like the lute (कर्करिरिव वदसि—*Sayana*, भृशं कुर्वन् —*Daya.*).

NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. **Adrim,** a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha=accha (निपातस्य चेति दीर्घः) ।

2. **Prancam yajnam cakṛma,** made the performance of worship progressively increasing.

Yajnam, company of good people (*Daya.*).

Namasa, with prayer; with respect and service.

Kavi and **gṛtsa,** both men of wisdom.

3. **Apsu,** in ethereal vapours, in waters, in vital airs (जलेषु प्राणेषु वा—*Daya.*); *apasi,* in actions (कर्मणि).

Svasṛnam, of sisters.

4. **Yahvih,** यह्वी from *yahu,* restless, swift or mighty, strong. In Nigh. II.2, one of the *apatya* terms, offspring, child (cf Ṛv. VIII.60.13, सहसो यहुः=सहसो पुत्रः, *Sayana*).

Yahvah, यह्वः—continuously moving or flowing also=*mahat* (महत्), यह्वयः महत्यो नद्यः (*Sayana*); when masculine, means also *yajamana,* a

sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapta yahvih*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapta-yahvih*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahvih*, see Ṛv. I.32.12 also.

Seven *Yahvih* are Nature's seven bounties (same as enumerated).

5. **Kavibhih,** by men of wisdom and art.

8. **Kavya,** the art of an artist; the creativity of a man of talents; poetry.

9. **Pituh udhah,** udders of the creator; *udhah* means clouds when used figuratively; also night (Nigh. 1.7).

Dharah, currents, flows.

Yahvibhih, by the mighty or great ones; i.e. by Nature's great bounties.

10. **Sapatni,** the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एक: सूर्यः पतिर्ययोस्ते—*Sayana*).

Manusye, for the good of mankind.

Ubha, the two, a pair of husband and wife; the pair of heaven and earth; (द्यावापृथिवी).

11. **Jaminam Svasṛnam,** the sisters, the enjoying ones; the fingers of a palm.

Apah, waters, or showers of butter enkindling the fire.

12. **Yahvah,** great; an epithet of agni.

13. **Apam,** of vital breaths; of waters.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. (प्राणानां मध्ये व्यापनम्—*Daya.*).

15. **Damyebhih anikaih,** with the invincible valours. *Anika*= army.

17. **Damunah rathirah,** one possessing invincible chariots or war vehicles.

18. **Durone,** in the house.

Vidathani Kavyani, all sciences and techniques.

21. **Visvamitrebhih,** by those persons who are friendly and helpful to all.

23. **Puru-damsam,** to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गोः सनिं इलां, the land sustaining cattle; *Sanim*—विभक्ताम्; *goh*—वाचः (*Daya.*); the discriminating speech.

The same verse (इलामग्ने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.

Hymn-2

1. **Dvita hotaram,** to the twofold functions; perhaps the lighting of the *Garhapatya* (domestic) and *Ahavaniya* (sacrificial) fires. (*Wilson*); *hotaram,* दातारं (*Daya.*).

2. **Matroh,** of mothers (here parents).

5. **Vṛkta barhisak,** with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice (*barhih*=interspace or atmosphere).

8. **Purah-hitah**, the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहितः पुर एनं दधति, domestic chaplain is so called because they place him in front (Nir.II.12).

9. **Tisrah,** the three lights, (of interspace), terrestrial, electrical and solar—*Daya.*; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, अन्नमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. **Visam,** people; *vispatim*, protector of the people.

13. **Ṛtavanam,** the one avowed for the pursuit of truth.

14. **Namasa,** नमसा, with adoration, respect and prayer.

Hymn-3

For verse 4, see Nir. V. 2.

1. अथा=अथ

2. **Dasmah,** accomplishing wonderful deeds; the splitter of solid substances (मूर्त्तद्रव्याणामुपक्षयिता—*Daya.*).

3. **Vidathasya,** of the physical sciences (पदार्थविज्ञानस्य—*Daya.*). *Vidatha*, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; *vidatham a-vad*, विदथम् आ—√वद् to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विज्ञानकारकमध्ययनाध्यापनं यज्ञं (*Daya.* I.117.25, the noble work of teaching and acquiring knowledge); विज्ञान स्वरूपकं, God, the personified knowledge; (*Daya.* II.12.15); a war or struggle for righteousness (VI.52.17).

4. **Bhandate,** praises; applaud; *bhandana* (applause) is derived from √*bhand*, √भन्द् to praise (Nir. V. 2).

Dhamabhih, with many names.

Purupriyah kavih, the widely loved ward.

5. **Candram,** the giver of joy; shining like gold (आनन्दकरं देदीप्यमानं सुवर्णमिव वर्त्तमानम्, *Daya.* also Nigh. I.2).

Candraratham, the joyful chariot; *harivratam*, the chariot provided with steady horses.

6. **Jantubhih,** with creatures, including men (*jantu*=man, Nigh. II.3).

7. **Jarasva=jarati,** an act of worship (Nigh. III.14) *urja*= energy, *isah*=food.

8. **Namasa jutibhih,** with praises and laudations.

11. **Dansanabhyah,** by the excellent actions; by the pleasant actions (*Daya.*).

Dansana, a surprising or wonderful deed, marvellous power or skill (Ṛv. I.166.13).

Hymn-4

1. **Samit**—that knowledge which really illuminates in all proper aspects; the fuel as of wood (*Daya.*). सम्यगिध्यते दीप्यतेऽनया सा विद्या; काष्ठादिर्वा; वेद विद्या); also *Vasanta* or spring season. The words derived from it are *Samidham*, समिधं, समिधा etc; also समिन्ध, to set fire to, set alight, light up, kindle or ignite; समिध्यते, to be kindled, take fire, or break out into flame; *Samidha-kastha*, log of wood, *Samit-pani*, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; *Samidadhana*, the placing on of wood or fuel for the oblation to fire; *Samidha*, set alight or on fire, lighted, kindled; *Samiddha-homa*, a libation poured out upon lighted wood; *Sam-eddhṛ*, one who kindles, kindling.

Suca-suca, होमसाधनेन, by spoon or laddle for pouring oblations (*Daya.*), like butter into fire, शुचाशुचा अत्यर्थं प्रसर्पकेण ज्योतिषा युक्तस्त्वं—*Sayana* (from √शुच्, to shine; or from *isucir*, पूति भावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: *Samit-Samit*, *suca-suca*, *deva-devan*, and *sakha-sakhin*.

2. **Ahan-trih,** thrice in a day.

Tanunapat, see earlier notes on it.

3. **Ilah,** the earth (Nigh. I.1).

अच्छा = अच्छ

Vṛsabham, showerer of benefits, showerer of wisdom (उपदेशवर्षक: —*Daya.* I.165.7); the excellent one (प्रशस्तम्—*Daya.*). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure.

4. **Barhih,** interspace (*antariksa—Daya.* also Nigh. I.3).

5. **Sapta-hotrani,** seven parts of the Havana or fire-ritual: *agnyadhana*, *samidadhana*, *ajyahuti*, *jalasincana*, *svistakṛta-ahuti*, *havir-ahuti*, and *purnahuti*, i.e. (*i*) kindling the fire, (*ii*) putting the fuel sticks, (*iii*) oblations of butter, (*iv*) sprinkling of water, (*v*) benedictory oblation, (*vi*) oblations of *havih*, i.e. food, sweets, fruits, milk products, and medicinal herbs; (*vii*) the final and concluding oblations.

Sapta-hotrani, may also mean seven *hotṛs* or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The *seven-hotṛs* in our physical body are two eyes, two ears, two nostrils and one mouth.

6. **Upaka,** present in close proximity (Nigh. II.16).

Mitra, wind (*Daya.*); *Varuna*, water or ocean, *Indra*, fire from friction or electricity; *Marut*, vital principles.

7. **Svadhaya,** by water, by food.

Sapta-pṛksasah, सप्त पृक्षास:, the seven related ones; here the seven *hotṛs* or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. **Bharati, Sarasvati and Ila,** see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, *Bharati* is speech supported by knowledge and good instruction: *Ila* is *pṛthivi*, or the mother-land; and *Sarasvati*, is the divine intellect, with extensive knowledge.

Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati sarasvatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. **Yukta-grava**, the one incorporating the clouds (*Daya.*, *grava*=cloud, Nigh. I.10); the one who performs *yajna* or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. **Vanaspate**, O Lord of forests; the protector of rays (किरणानां पालकः—*Daya.*).

वनं=ray (Nigh. I.5).

11. **Suputra aditih**, the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनान्नेन सुशिक्षितया वाचा वा—*Daya.*); also, Hail; dedicatory syllable.

Hymn-5

1. **Prthupajah**, of mighty or extensive strengths.

Vahnih, the carrier (वोढा) or conveyor; the fire.

2. **Predvagnih**=pra+it+u+agnih (प्र+इत्+ऊँ इति । अग्निः) *u*—an interjection of calling to (*vitarke*); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.

Namasyah, adorable; deserving or paying homage, venerable, humble; other related words are *namasah* (नमस:), favourable, kind (*Unadi* III.117); *namasana* (नमसाना), paying obeisance, worshipping (Av.); *namasya* (नमस्य), to pay homage or worship, be humble or deferential; *namasya* (नमस्या), reverence, adoration (X.104.7) cf. to Arabic *namaz.*

3. **Viksu,** in the progeny.

4. The verse relates to the qualities of a friend or *Mitra*; he is purifier like *Agni* or fire; *hota*=आदाता=an acceptor; *Varunah*, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from √विद्, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from *vid*, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (Nir.X.9; Nigh.I.10); or rocks.

5. **Sapta-sirsanam,** of the seven-headed one; the one who has even rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by Agni, adorable Lord). The Lord protects all the places on the earth (*ripah*=earth; Ṛv. X.79.3 also; Nigh.I.1); He protects the regions of the sun, of the interspace with the system of cosmic winds or *maruts*, and protects the sacrifices (*upamadam*, the rejoicing ones—*upa*+*madam*; also *upama*+*dam* (उपमा+दम्) or य उपमां ददाति तम्, one who gives the similies).

6. **Nama,** नाम, speech or water (Nigh.I.11).

Visvani vayunanividvan, one who having the knowledge of all our actions (वयुनां=action; also प्रज्ञां or प्रज्ञानं, intellect or knowledge).

In the Nighantu, *vayunam* (वयुनं) is one of the *prasasya* (प्रशस्य) synonyms, the praiseworthy ones (III.8); one of the eleven synonyms of *prajna* (प्रज्ञा), or supreme understanding or intellect (III 9); one of the 84 padas or terms (IV.2).

The term *vayunani vidvan* (वयुनानि विद्वान्) is commented in the Nirukta (VIII.20) as प्रज्ञानानि प्रजानन, i.e. well-versed in all branches of

knowledge. (X.70.10). *Vayunani* is also deserving or noble actions (प्रशस्तानि कर्माणि, Yv.V.56; प्रशस्यानि कमनीयानि वा कर्माणि, I.92.6.—*Daya.*). Our Lord is *vayunavit*, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. **Matara punah punah navyasi kah,** provides again and again new glories to both the parents, earth and heaven.

8. **Pitroh upasthe agnih urusyat**—seated in the midst of the two parents, earth and heaven, may this *agni* protect us.

Urusyat, behaves in multiple forms आत्मन उरु बंहुरिवाचरति (*Daya.*) (Also *Panini* VI.3.133, to protect, secure or defend).

10. यदी=यदि

Nakam, where there is no pain (*Panini* VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

Hymn-6

1. **Karavah**=कारुकाः=शिल्पिनः, the accomplishers of arts and crafts (I.11.6; VI.46.1); similar terms are *karum* (I.102.9)—शिल्पकार्यं कर्त्तारम्, I.31.8; 165.14). *Karuh*, कारुः, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कारु); my father is a physician, my mother a stone grinder; here *karu* is a composer of hymns (Nir. VI.6, कर्त्ता स्तोमानम्), *karu*, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Ghṛtaci, pertaining to *ghṛta* or water (*ghṛta*=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. *Ghṛtaci* is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. **Sapta-jihvah,** seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—काली, कराली, मनोजवा, लोहिता, धूमवर्णा, स्फुलिंगिनी, विश्वरुची, the colours of the flame; similarly seven rays of the sun,—seven

colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदी=यदि, permissible in the Vedic metres.

3. **Manusi visah,** human races, mankind.

Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (दिव्या गुणा विदुषो वा कामयन्तीः—*Daya*.).

Prayasvatih, abounding in *prayah,* or luxuries or delicacies of various sorts (प्रियो बहुविधं तर्पणम्).

4. **Sapatni,** the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुभिः स्तुतस्य—*Daya*.).

Dhenu, धेनू, cows (dual).

5. **Carsaninam neta,** leader of people, leader of masses; of people (मनुष्याणाम्—*Daya*.).

6. **Kesina,** the one with tuft of hairs; the one abounding in rays. (बहवः केशाः किरणाःविद्यन्ते ययोस्तौ—*Daya*).

Yogyabhih, with earth (*Daya*.), or joined with cords.

8. **Umah,** ऊमाः, attractive (कामनीयाः—*Daya*.).

Asvah, अश्वाः, penetrating rays (व्याप्तिशीलाः किरणाः—*Daya*.). (Nigh. I.5).

9. **Saratham,** one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature's bounties along with their beauties (beauties are their wives as if). The thirty-three *devas* enumerated are eight *vasus,* eleven *rudras,* twelve *adityas,*

Prajapati (*yajna*) and Indra (electricity)—Satapatha Brahmana, (Eight vasus are pṛthivi (*earth*); *jala* (water), *agni*, (fire), *vayu* (air), and *akasa* (ether); moon, the Sun, and stars or constellations. The eleven *rudras* are the eleven pranas or vital breaths; prana, apana, vyana, udana, samana, naga, kurma, kṛkala, devadutta, dhananjaya and the soul. The twelve months of a year are twelve *adityas*).

10. **Ṛtavari,** the spiritual currents flowing from the eternal truth (*Ṛta*); the source from which flow the currents of numerous waters (*Daya.*).

Ṛtajatasya, of those who are born of eternal truth.

Hymn-7

1. **Sitipṛstha**, शितिपृष्ठ, white-backed (i.e. with whiteness background; also black-backed (*Wilson*, also *Daya.*, Yv. 29.58); *dhaseh*, pertaining to one that holds; here fire.

Sapta-vanih—seven tones; seven flowing rivers (*Wilson*); speeches coming out of seven doors (*Daya.*)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. **Ṛtasya Sadasi,** in the abode of ever-lasting truth (*Daya.*); the abode of the water (the firmament—*Wilson*); *dhenavah*, speech (*Daya.*); propitiators (*Sayana*).

3. **Bhavantih,** mares; the existing ones (वर्त्तमानाः, *Daya.*).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (*Sayana*); (व्याप्तस्य पोषकस्य—*Daya.*).

5. **Sevam,** शेवम्, pleasure (Nigh.III.6).

6. **Ghosam,** speech (Nigh.I.11).

Hymn-8

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the *Yupa* (यूप) or the traditional sacrificial post, as single or as many (यूपाः for verses

6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspate**, Lord of beams, the Sun; also the protector of forests (*Daya*. since *vana*=ray, Nigh. I.5); also Brahma, the sun etc. (*Daya*. Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya*. Yv.XIII.29).

Adhvare, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya*.).

Daivyena madhuna, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya*.).

For verse 1, see Nir. VIII.18.

"O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us." On this the Nirukta comments: "Lovers of the gods anoint you, O Lord of herbs (*vanaspate*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

"It is Agni," says Sakapuni.

3. **Yajnavahase,** to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

Hymn-9

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam,** imperishable life-force; (प्राणानां मध्ये आत्मत्वे नाशरहिते—*Daya*.); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah,** vital regions; also waters.

Vana, वना, cherishable (वनानि याचनीयानि—*Daya.*).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. **Prapranye yanti paryanya asate**, some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the *adhvaryu* and eleven others take an active part in the ritual whilst the *udgatṛ* and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. **Sasṛvamsam iva,** like the one going; like the one approaching (प्राप्नुवन्तमिव—*Daya.*); like the fugitive or non-obedient son treated with harshness by his father.

7. **Pasavah**, cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. **Trini sata tri-sahasrani agnim trisatca devah nava**—This means three thousand three hundred and thirty (plus three, *ca* standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(Hiranyagarbha etc.), For this enumeration, see Bṛhadaranyaka Anandagiri gives the figure 3336; but in the following verses of the Upanisad, only thirty-three have been enumerated—8 vasus+11 rudras+12 adityas+Indra+Prajapati=33. Mahidhara explains part of the increase by multiplying 33 by 10 for the *ganas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahma, Visnu, and Rudra, again by their Saktis, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.

Hymn-10

1. **Agni,** adorable Lord, resplendent like fire (*Daya.*).

Adhvara, the non-violent or peaceful *yajna*, here referring to the loving heart.

2. **Agni,** the Lord, who burns out the evils, like nescience etc. (*Daya.*).

Sve dame, in your own way; of your own accord; in our or your own house.

3. **Jataveda,** the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (*Daya.*).

4. **Sapta-hotṛ,** seven officiating priests; on the human plane, the five vital breaths, mind and intellect (*Daya.*); in the material universe, they represent the five elementary substances, time and space (*pṛthivi*, *apah*, *tejas*, *vayu*, *akasa*, *kala* and *dig*).

Hymn-11

1. **Vicarsanih,** all seeing विशेषेण द्रष्टा; illuminator (,प्रकाशक:,—*Daya.*);=विश्वचर्षणि: (*Sayana*); one of the पश्यति कर्माणा:, the seer (Nigh. III.11); also *vi+kṛs*, *vi+kṛsa=vilekhane* (*Daya.*).

2. **Dutah,** divine carrier of enlightenment across nescience (अविद्याया पारे विद्याया गमयिता—*Daya.*).

4. **Vahnim,** carrier of virtues, सद् गुणानां वोढारम् (*Daya.*); also fire.

Hymn-12

1-9. **Indragni,** air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief

with characteristic virtues of air and electricity; (*Daya.*). Also a pair of *vijnana* and *ananda.*

Hymn-13

1. **Barhih**, a very common term in the Vedic terminology, used in numerous connotations. It is a *pada-nama* in Nigh.V.2; the one in which objects attain growth or development, and hence interspace (*Daya.* Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संवर्धितं तेज वा विज्ञानम्; *Daya.* I.188.4); a comfortable seat, may be of grass (उत्तममासनम्, *Daya.*IV.9.1; a big house or building, *Daya.*I.142.5; a bundle of grown grass, (उपवर्धकोदर्भसमूहः, *Daya.* Yv. XVIII.21); a good quality oblation (उत्तमं प्रवृद्ध हविः, *Daya.* VII.7.3); a decent place of meeting (*Daya.* Yv. 28.4).

Barhistham, the learned persons participating in *Yajna* or sacred acts (*Daya.*); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (अतिशयेन यष्टा—*Daya.*).

5. **Vasyubhih dhitobhih**, through his own excellent designs (*dhitibhih*,—by the sustaining and other characteristics, *Daya.* 1.22.14); also fingers (Nigh.II.5).

6. **Sam saucah**, may you augment felicity (or peace and prosperity).

Hymn-16

1. **Vṛtrahathanam**, वृत्रहथानाम्=वृत्रहतानाम् of the slayers of Vṛtva, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. **Jatavedah**, omnipresent fire or the one present in every born or created object (यो जातेषु पदार्थेष्वभिवाप्य विद्यते सोऽग्निः—*Daya.* VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातान् सर्वान् वेत्ति, जातान् विन्दति वा—*Daya.* 1.44.1); also used for learned persons (Yv. XXVII.22).

3. **Trinyayunsi**, three existences, or three forms of manisfestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

Hymn-18

2. **Vaso**, O giver of comforts; giver of dwellings, वसु इति धन नाम, Nigh. II.10, vasu is knowledge, wealth etc. (I.47.6), वसन्ति सुखेन यत्र, तद् विज्ञानम् i.e. *vasu* is enlightenment, the cause of happiness (*Daya.*).

3. When applied to the ritual fire, *ghṛta* is butter, and *idhma* is wood fuel, and *havya* is the offerings of cereals and herbs. On the spiritual side, *ghṛta* is devotion, *bhakti* or *upasana*, *idhma* or fuel is the *karma* or dedicated actions, and *havya* is the divine knowledge or *jnana*.

4. **Te tanvam bhuri krtvah,** them, who toil to serve you, (repeatedly sprinkle thy substance—*Wilson*).

Hymn-20

1. **Dadhikra,** divine gravitational forces; a horse (यो धारकान् क्रामति, तमश्वम्—*Daya.*; also the fire or electricity or the gravitational force, पृथिव्यादि धारकाणां क्रमितारम्,—i.e. the fire, *Daya.* VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Ṛv. IV.40.4).

2. **Trivajina**, three viands, butter (*ajya*); fuel (*idhma*), and Soma and other medicinal herbs (*havya*); (knowing, going and attaining; ज्ञान, गमन and प्राप्ति, *Daya.*).

Tri sadhastha, त्रीषधस्था, three abiding places; three altars (धिष्ण्या), आग्नीध्रीय etc. or एकाह, अहीन and सत्र); or three daily sacrifices (प्रातः, माध्य and तृतीय *savanas*, morning, noon and evening); the three worlds, *pṛthivī*, *antariksa* and *dyau*, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—*garhapatya*, *ahavaniya* and *daksina*.

Tisrah tanvah, three forms or three fires termed as *pavaka*, *pavamana* and *suci* (पवमानपावकशुच्यात्मकानि त्रीणि शरीराणि—*Sayana*).

Hymn-21

For verse 4, see Nir. V.11.

1. **Stokanam,** of any small portions; (अल्पानां पदार्थानाम्—*Daya.*): the word *stokah* has been interpreted by *Sayana* as बिन्दवः or drops; the hymn according to *Sayana* is proper to animal sacrifice, pasu-yagam (पशुयागम्).

Medasah, of oily, fatty, viserus, स्निग्धस्य, स्निग्धाः—*Daya.*

Ghṛtasya, of classified butter. On the *adhyatma paksa* (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम्—*Daya.*).

4. **Kavisastah**—praised by wise and learned, कविभिर्विद्वद्भिः प्रशंसितः—*Daya.*

Adriguh, lit. irresistible, means a stanza, so called from being at the head of a cow (गव्यधिकृतत्वात्, i.e. अधि-गुः); or else, it is intended to refer to an injunction, for there is a repetition of words: अध्रिगो शमीध्वं सुशमि शमीध्वं शमीध्वमध्रिगविति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुभ्यं श्चोतन्त्यध्रिगो शचीवः, अधृतगमनकर्मवन्; i.e., one whose motion is unrestrained and who is active. Indra is also called *adhrigu* or irresistible—अध्रिगव ओहमिन्द्राय (I send a gift to the irresistible Indra) Ṛv.I.61.1 (See Nir.V.11).

5. **Medah**, affection, स्नेहः (*Daya.*); it is *vapa* (वपा) or fatty matter that lubricates the abdomen like coagulated butter.

Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. **Sahasrinam vajamatyam na saptim sasavan**—enjoying a thousand-fold food like a quick-going horse, (*Wilson*); to that wind, which moves with speed, and which possesses a force in immense measures; *saptim* is horse of the name *agni* (अग्न्याख्यमश्वम् —*Daya*.). Like a horse that enjoys various properties a battle—सहस्रं नानारूपं तं युद्धे यो भजति स सहस्रितमश्वमिव—*Sayana*.

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of *agni* (*i*) as the sun in celestial region; (*ii*) as sacrificial fire on land; (*iii*) as fire of attrition in wood, and (*iv*) as submarine fire (in water), and as (*v*) wind in midspace.

3. **Divo arnam,** as vapour in heaven; or smoke (दिवः—सूर्य प्रकाशात् । अर्णम्—उदकम्—*Daya*.).

Dhisnya, prana or the **devas** presiding over vital airs—प्राणाभिमानिनो देवाः—*Sayana*, धर्षितुं योग्याः—*Daya*.

Rocane, in the effulgence of the Sun (सूर्य प्रकाशे—*Daya*.). According to *Sayana*, *rocana* is said to be the region where the fiery radiance burns.

4. **Purisyasah**—the sustainer, पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवा: (*Daya*.); Sayana explains the term पुरीष्य as सिकिता संमिश्रः, mixed with sand; good for animals, पशुभ्योहित: (*Mahidhara*). According to Nir. II.22, पुरीषं is a synonym of water.

Pravanebhih, by the implements for digging the earth (मृत्-खनन-साधनभूतैरभ्र्यादिभिः,—*Sayana*, गमनादिभिः—*Daya*.).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).

Hymn-23

2. **Devasravah,** one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिव्यो वातः प्रेरको यस्य सः—*Daya*.). According to traditionalists, Devasravasa and Devavata are regarded as the two sons of Bharata who churned Agni or fire out of sticks.

Bharata, भारता—धारक—पोषकौ—*Daya.*

3. **Dasa-ksipah,** ten fingers used in attrition process for generating fire.

Matṛsu, मातृषु, in rivers (*Daya.*, मातर इति नदीनाम—Nigh. I.13).

4. **Dṛsadvati, Apaya and Sarasvati,** It refers to *agni* that shines on the banks of these three rivers (*Sayana*). *Dṛsadvati,* any river which abounds in stones (बह्वो दृषदो विद्यन्ते यस्याम्—*Daya.*) (not a proper noun, but a river in general).

Apayayam, आपयायाम्, प्राणिव्यापिकायाम्, pervading through vital airs —*Daya.*

Sarasvatyam, विज्ञानवत्यां वाचि, in divine speech of enlightenment —*Daya.*

Pṛthivya ilayaspade, in an excellent spot of earth (*Wilson*); in the footmark of the earth in the form of a cow, according to *Sayana*, i.e. on the northern altar (*uttaravedi*).

Manuse—मननशीले—*Daya.*; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. **Dyumneva jagṛve**—always endowed with his vigilance by own lustre or energy (स्वतेजसा सर्वदा जागरणोपेता—*Sayana*, यशस्वना धनेन जागरूक —*Daya.*).

Sunah, son, descendent, also the sun; the destructor of evils or of evil persons (सूनया हिंसया, सूनो दुष्टानां हिंसकः, पुत्रः—*Daya.*).

Hymn–25

5. **Apam durone samidhyase**, kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (अपां प्राणानां मध्ये—*Daya.*).

Hymn–26

1. **Kusikasah**, of the family of preceptors or *kusika* (कुशिक) (उपदेशकाः—*Daya.*).

Anusatyam, अनुषत्यं=अनुऽसत्यं, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निचाय्या=निचाय्य (संहितायामिति दीर्घः).

2. **Bṛhaspatim,** the Lord of the extensive universe (बृहतां पृथिव्यादीनां पालकम्—*Daya.*); Lord of sacred rites; the Lord of the great sacrifice (बृहतो यज्ञस्य पतिम्—*Sayana*).

3. **Agnigasmi janmana jataveda,** I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (*Jatavedah*, knower of all that is born; also जातवित्, the enlightened—*Daya.*). *Arka=Vajra* or lightning (Nigh. II.20).

Ghṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. *Ghṛtam*, shining (प्रदीप्तं—*Daya.*).

Amṛtam me asan, embrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

Arkah tri-dhatuh-*Arka*, is explained by Sayana as जगत्सृष्टा प्राणाः world-creating vital air, which becoming three-fold is *vayu* in the

firmament, *agni* on the earth and aditya, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* is explained by *prabha*, light, light is in my countenance: *tridhatu*, Sayana refers to the three vital airs, the prana, the apana and the vyana; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the *yajamana*, who identifies himself with Agni, saying, I am by birth Agni or *Agni-rupa*, etc.

8. **Tribhih pavitraih,** by three purified forms *agni, vayu* and *aditya*. To Dayananda, the three are body, speech and mind—शरीर वाङ्मनोभिः ।

Having by self contemplation realized his identity with three manifestations, *agni, vayu* and *aditya*, he come to know his identity with the universe, as by the text: आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

Hymn-27

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानादयः पदार्थाः—*Daya.*); powerful food, energy giving food; Sayana translates *vajah* as masah (मासाः) or months.

Abhidyavah, brilliant, अभितः प्रकाशमानाः, but also half-months, अर्धमासाः ।

Havismanta, literally, having the *havis* or the oblation of butter.

Ghṛtacya—या घृतमुदकमञ्चति प्राप्नोति तया रात्र्या (*Daya.*); to Sayana, *ghṛtaci* is *gaw* but Vajasaneya is quoted to mean *sruk*, a ladle (Tai. Br.).

3. **Dvesansi,** animosities and hatreds; also sins (*Sayana*).

5. **Ghṛta-nṛnik,** enrobed with butter; the cleanser of butter and water (आज्योदकयोः शोधकः—*Daya.*).

7. **Vidathani**, means *vedanani* (वेदनानि) or knowledge; विद्यानि प्रचोदयन्, —urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञया)—*Daya.*, by experiences (कर्मविषय ज्ञानं or knowledge of the objects of sacred rites—*Sayana*).

9. **Daksasya pitaram tana,** as the parent of the world, daughter or Prajapati Daksa (*Sayana*); that is, the earth, here identified with the altar, *vedirupa*: she sustains, धारयति, understood, him. (दक्षस्य=of the clever pupil, चतुरस्य विद्यार्थिनः, पितरं=father or father like guardian, पितृवत्पालकं; तना=by extension, विस्तृतया—*Daya.*).

Agni, the protector or father of the world, सर्वस्य जगतः पालकं धारयति ।

10. **Ila,** earth or the altar, प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा—*Daya.* one honoured with food etc.

12. **Urjo-napatam,** the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds *aditya*, and from *aditya*, *agni*—a descent like this (बलात् विनाशरहितम् —*Daya.*).

Kavikratum, the creation of the wise; a reference to *adhvaryu* or the priests who make fire by their rubbing the sticks to evolve flame.

15. **Vṛsanam vṛsan vṛsanah,** the sender of showers. It refers to the proper belief that the offering that is sacrified with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (*Manu* III.76).

Hymn–28

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of *purodasa*, cakes made of cereal, dressed in butter. The five are:

pratah-savana, *tiro-ahnya*, *madhyandina savana*, *tṛtiye savana* or *sayam savana* and then the fifth, *tiro-ahnya*. These five terms occur in verses 1, 3-6 (प्रातः सवने, तिरःऽग्रह्न्यं, माध्यन्दिने सवने; तृतीय सवने, तिरःऽग्रह्न्यम्) ।

The word तिरःऽग्रह्न्यं means "as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरश्चीनेऽह्नि भवं साधु वा, तिरः स्वह्स्सु साधुम्: born in the first part of the day and hence nice or good.—*Daya.*).

2. **Pacatah,** पचतः—Commenting on this, Yaska says: पचतिर्नामी भूतः —*pacati* is used as a noun and we have तं मेदस्तः प्रतिपचताग्रभीष्टां (Maitr. S. IV.13.9; cf मेदस्तः प्रतिपचत, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पुरोला, अग्ने पचतः, which means the cooked oblation of rice, O Agni.

Hymn-29

1. **Asti idam adhimanthanam,** this, the apparatus of attrition, is ready. The Ṛsi of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. *Adhimanthana* is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (उपरिस्थं मन्थनम्—*Daya.*).

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (प्रकटनम्—*Daya.*).

3. **Idayah putrah,** the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—*Daya.*, (इला=वाक्; Nigh. I.11).

4. **Idayah-pade nabha pṛthivya adhi**—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates *ida* as earth; and *pṛthivyah*, as if the mid-space (अन्तरिक्षस्य, नाभा-मध्ये) ।

8. **Sva u loke,** in thine own sphere; on the centre of the north altar (*Sayana*); on the hide of the black antelope (*Mahidhara*) स्वकीये दर्शने, in one's own appearance—*Daya.*

Yajnam—to Sayana, it means the yajamana, यज्ञस्य कर्त्तारम्, who is to be stationed in the best place or *uttame loke*; or that which enjoys the fruit of the holy rite; *Sukṛtasya yonau*, the place of enjoyment of good deeds, सुकृतजन्योपभोगस्य स्थाने—*Sayana.*

9. **Kṛnota dhumam,** produce smoke, i.e. produce fire (by metonymy).

10. **Te yonih,** thy place; it alludes to the *arani*, the stick of *vetasa* or *asvattha* or some other tree (*Sayana*); household fire or the *garhapatya agni*—*Mahidhara.*

11. **Tanunapat**—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, यस्य तनूर्व्याप्तिनं पतति—*Daya.*)

Matarisva, one who breathes, *Svasiti,* in the material atmosphere (यो वायौ श्वसिति सः).

13. **Dasa svasarah,** the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, *svasaṛah*= fingers (अंगुलि—Nigh. II.5); sister's like fingers (भगिन्य इव वर्त्तमाना अङ्गुलयः —*Daya.*).

14. **Saptahota,** the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. *Asura*—the life principles.

15. **Brahmanah,** of Brahma, of the creator Lord.

Kusikasah, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.

3. **Susiprah,** the one with handsome nose or chin (*Daya.*); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

Tarutra—the one that takes across pains and troubles (*Daya.*); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. ***Rodha*s** means a bank (कूल); it restrains the stream.

Kula, (bank) is derived from the root √रुज्, to break by metathesis. *Apare*, boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.I).

7. **Ghṛtaci,** the blessed night and the like.

8. **Ahastam indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदानुमुदकदानोपेतं क्षियन्तमाकाशे निवसन्तं कुणारुं गर्जन्तं वृत्रम्; also सहदानु—दो अवखण्डने; पिणक्—पिष्लृ संचूर्णने—*Sayana*).

10 **Alatṛna,** means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root √वृ, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go*, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dham* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणशीलाः, अश्वाः किरणा यस्य तेन प्रसूता जनिताः—*Daya.*

Sayana translates Haryasva as Indra or he with his tawny horses.

15. **Martyasah,** men (*Daya.*); mortal enemies; killers, murderers (*Sayana*).

17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him ? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, √मुच्, or from stealing, or from stupefying, √मुह्. Rend them in the middle, shatter them in the front. A*gram* (front) is so called because it comes nearest (आ-गतम्). How far, i.e. up to what country (Nir. VI.3).

Brahmadvise—Enemy of the Veda or the atheist (यो ब्रह्म परमात्मानं वेदं वा द्वेष्टि तस्मै—*Daya.*).

19. **Urva iva paprathe Kamo asme**—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

Hymn-31

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter's son becomes the legal heir of his grandfather's (mother's father's) property.

Sasad-vahnih, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter's right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from √दुह्, to milk (दुहिता दुर्हिता । दूरे हिता । दोग्धेर्वा). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i e , of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both

children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza अंगादंगात्सम्भवसि० S.Br. XIV 9.4.8; Br.Up. VI.4 8. (Nir.III.4).

2. **Na jamaye riktham araik**—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here *vahnih* is male offspring, since he is the *vodha* or the carrier (or inheritor) of father's property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. *Jamih* (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from √जम् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one's own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahni*, i.e., a son, and *avahni*, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6).

3. **Hari-asvasya**—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. **Sarama**, sanctified mind or divine wisdom; *Indra*, the individual soul. *Aksaranam* imperishable cows of spiritualism; *supadi* —Sure footed mind.

7. **Vipratamah**, the most virtuous.

17. **Ubhe kṛsne**, the two darks, meaning *ahoratra*, day and night.

21. **Durasca visva avṛnod apa svah**—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (*Sayana*).

Hymn-32

1. **Indra,** throughout the hymn represents the lower self; the hymn refers to the midday worship (*madhyandina savana*); midday fire-ritual, or even midday meals (*Daya.*).

2. **Gava siram manthinam, sukram**—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. **Marut,** represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. **Vṛtra**—is evil, the dark overpowering force.

5. **Manusvad,** like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. **Rodasi,** world halves (*Griffith*); the earth and heaven.

8. **Pṛthivi,** earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; *surya*, the sun, the source of intelligence; *usa*; the dawn, the divine inspiration.

12. **Vajra,** adamant will power; *ahi*, demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. **Vipat,** a river flowing with a variety of movements and covering a lot of space (या विविधं पटति, गच्छति विपाटयति वा सा—*Daya.*). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,

(a bountiful giver), son of Pijavana, one whose speed in enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutlej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (हासमाने) the verb हास् is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word *Sutudri* thus: शु शीघ्रं तुदति व्यथयति सा, one who gives trouble easily, that river. *payasa*, with water (Nigh. I.12).

5. **Ramadhvam me vacase**—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus :

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word ऋतम् (*ṛtam*) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

Ṛtu (ऋतु) is derived from √ऋ, meaning to go.

Muhuh (मुहुः), again, as if the time was indolent (मूढ़:) as long as a moment.

Abhi-ksanam (अभीक्ष्णं)=*abhi*+*ksanam* (अभि+क्षणं)—a moment.

Ksana (क्षण, an instant) is derived from √क्षण्, to injure; it is the injured time.

Kalah (कालः), time, is derived from √कल्, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word *Kusika* is derived from √कुश्, meaning to cry, or √कंश्, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives *kusikasya* as विद्यानिष्कर्षं प्राप्तस्य, of the one well-versed in fundamentals of knowledge.

6. **Indrah asman aradat**—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down *Vṛtra*, the enclosure of rivers. *Savitṛ*, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb रद् (*rad*) means to dig. He smote down *Vṛtra*, the enclosure of rivers, has been explained. *Savitṛ*, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Panih (पाणिः, hand) is derived from √पण्, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, *urvyah* (expanded) in derived from √ऊर्णु, to cover. "It is derived from √*vṛ*, to cover," says Aurnavabha. Having thus answered, the rivers consented in the end.

9. **Anasa**=शकटेन, by a cart; *rathema*, by a chariot.

10. **A te karo sṛnuvama**—This verse has been commented by Yaska, Nir. II.27.

We shall listen to they words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.I.

1. **Indra**, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. **Vanesu**, in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of *panis* etc.).

6. **Mayabhih**, by intellect, tact or skill (प्रज्ञाभिः—*Daya.*).

8. **Satrasaham**, सत्रासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. **Atyan**, अत्यान्, vitality; also horses; *surya*, divine consciousness, the sun of enlightenment; *gam*, speech, cow; *aryam varnam*, the group of virtuous people; *dasyun*, wickeds.

Hymn-35

2. **Sapti**, swift-gliding; *hari*; a pair of horses.

6. **Dadhisva imam jathare indum**—lit. take this into your belly; an idiom for 'acceptance in full.'

7. **Barhih**, the sacred grass, the seat; in the present context, it means 'our hearts.'

Sutah somah, the homage, emotional affection; *Kṛtah dhanah*, the nourishing food; *haribhyam*, for the two horses, the physical and mental faculties.

8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (नर:), pressing stones (पर्वता:), water (आप:), and is sweetened with milk (गोभि: मधुमन्तम्). Here on the metaphysical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. **Agneh piba jihvaya**, drink with tongue of fire; relish it with burning enthusiasm.

10. **Sakra**, strong and potent (शक्तिमान्—*Daya.*).

Adhvaryoh hastat, from the hands of the presenter or the superviser of ceremony; *hotuh*, of the *hotr* priest, the giver, the pious devotee.

Hymn-36

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. **Yadamanah**—beggars (याचमान:—*Daya.*); allies or associates; *utibhih*, protective measures.

4. **Mahan amatrah vṛjane virapsi-amatrah** (अमत्र:) means अमात्र:, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (ज्ञानवान्)—*Daya*.

5. **Daksina asya purvih**, many are his donations; *purvih*=पूर्णा: or full (*Daya.*). *Daksina* is दानानि or donations, or fees or presents to priests and learned people.

10. **Asme pra yandhi maghavan ṛjisin**—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (अस्मे=अस्मभ्यं)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.

Hymn-37

2. **Satakratu**, an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—*Daya.*).

8. **Jagṛvim**, sleep-dispelling (awakened—जागरूकम्—*Daya.*; जागरणशीलम्—*Sayana*). According to Sayana, drinking the Soma is preventive of sleep—पीतः सोमो जागृविः स्वप्ननिवारकः ।

Hymn-38

1. दीधया=दीधय (संहितायामिति दीर्घः)

1. **Tasta**—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (*Wilson*). For this verse, see Ait.Br. VI.20 also.

3. **Sam matrabhih mamire**—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभिः रोदस्यौ इयत्तया परिच्छिन्ने चक्रुः—*Sayana*; मात्राभिः सूक्ष्माऽवयवैः ममिरे निर्मिमीरन्—*Daya.*).

6. **Gandharvan**, according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान् ।

8. **Savituh**—Savitṛ is Indra according to Sayana; and the sun (*Daya.*).

9. **Visve mayinah**, विश्वे सर्वे मायिनः प्रशस्त प्रज्ञाः (*maya*=wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. *Asuras*—(*Wilson*).

Hymn-39

2. **Bhadra vastrani arjuna vasana**—In Nigh. III.7, *arjuna* is the rupa-nama रूपनाम; speech, auspicious and clothed in white raiment; *tejansi*, splendours, energies. (*Sayana*).

Pitrya dhih—our ancient and paternal hymn (पितृक्रमागता स्तुतिः —*Sayana*); dhih=प्रज्ञा, intellect or wisdom—*Daya.*).

5. **Dasabhih dasagvaih,** ten month's rites; ten sorts of vital airs (दशभिः दशविधैर्वायुभिः, accompanied with ten sorts of movement (दशग्वैः दशविधागतयो येषान्तैः—*Daya.*). See notes on I.62.4.

6. **Haste dadhe daksine**—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. **Indra**—Sayana gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रमते) in the Soma juice (इन्दु); or who shows this (इदम्) universe; or he who divides (दृणाति), or gives (ददाति) or takes (दधाति), or causes to worship (दारयति) or possesses (धारयति) spirituous liquor (इरं), or who runs or passes (द्रवति) the Soma juice (इन्दौ); or kindles or animates (इन्धे) living beings, or he who beholds the pure spirit or Brahman which is this (इदम्) universe: the grammarions derive it from इदि, to rule with the affix रन्।

4. **Ksayam**—Abode (निवासस्थानम्—*Daya.*).

Hymn-41

For verse 3, see Nir. IV.19.

3. **Brahmavahah**, the means of attaining wealth (धनप्रापिका—*Daya.*); bearer of prayers (स्तोत्राणि वहति—*Sayana*); who bears or receives praises; or who is attained by praise or prayer.

Vihi sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति खादति कर्मा)—Nir. IV.19.

7. **Tvayavah** (त्वायवः)=त्वत्कामयमानाः—*Daya.*; devoted to thee, from त्वम् (thou) with *kyac* pratyaya, converting it to त्वयुः. Similarly, *asmayuh*, (अस्मयुः), अस्मान् कामयमानाः, devoted or inclined to us. These are the popular Vedic forms.

Hymn-43

5. **Kuvit**=*api* (कुवित्=अपि), verily, surely. Dayananda interprets it as great (महान्तम्).

6. **Dvita,** twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold : (*Sayana*—it is obscure).

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13)—the Soma plant grew formerly only in heaven. the Ṛsis and gods considered how it might be brought down to earth, and desired the *chandasas*, छन्दस्, the metres of the Vedas to bring it (the relation सोम=चन्द्र=छन्दस्), changing themselves to birds (सुपर्णाः), they undertook the office; the only one, who succeeded, however, was *Gayatri*, in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालाः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajas*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (वसा) or adeps of the burnt offering, (Sayana's details as summarized by wilson).

Hymn-44

The entire hymn seems to expound the beauties of the verb *hr* ($\sqrt{}$हृ), to take with different prefixes and suffixes, forming such words as हर्य्यतः, हरिभिः, हरितं, हर्यन्, हर्यश्व, हरिधायसं, हरिवर्पसं, हरितोः, हरिः, हरितः, हरिं and हर्य्यन्तम् ।

Hari (हरी) and *harayah* (हरयः) are Indra's horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called *hari*; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, हर्यतः—कामयमानस्य; हरिभिः—अश्वैरिवसाधनैः; हरणशीलैरश्वैः; हरितम्—अग्न्यादिभिर्वाहितम्; हर्यन्—कामयमानः; हर्यश्व—हर्या—कामयमाना, अश्वा अश्वगामिनोऽग्न्यादयस्तुरङ्गा वा यस्य तत्सम्बुद्धौ; हरिधायसं—या हरीन् किरणान् दधाति ताम्;

हरिवर्पसम्—हरयः किरणावर्पसो रूपस्य प्रकाशका यस्यास्ताम्; हरितोः—हरणशीलयोर्गुणयोः; हरिः—हरणशीलो वायुः; हरितः—हरितादिवर्णाः; हरिम्—हरणशीलम् ।

For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

Hymn-45

1. **Mayura-romabhih**—peacock-haired (मयूराणां लोमानीव लोमानि येषान्ते —*Daya.*); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

Hymn-47

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *vṛsabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Vṛsabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from √मद्, to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine ?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2. **Apa nudasva mṛdhah**—Drive away the malevolent; drive away all those who are engaged in battle (i.e. enemies); or keep off battles from us, मृधः=संग्रामान्, war. (*Daya.*). See Yv. VII.37.

Hymn-48

4. **Yatha vasam tanvam cakra**—he made his form according to his will or obedient to his will रूपंरूपं मघवा बोभवीति—Maghavan or Indra is

repeatedly of various forms; he can take what form he wills (III.53.8). यथावशम्—वशमनतिक्रम्य वर्तते तत् । तन्वं—शरीरम् । चक्रे—करोति—*Daya*.

Hymn-49

For verse 2, see Nir. V.9.

1 **Vibhva-tastham**—made by Lord of the world, विभुना जगदीश्वरेण निर्मितेन—*Daya.*; जगदधिपतये ब्रह्मणा स्थापितम्—*Sayana.*

2. **Pṛthujrayah** = पृथुज्रयाः = agile, one whose speed is great (Nir. V.9).

4. The construction is doubtful (*Wilson*). *Indra* may be designated as *Vayu*; *Vasus* may be *Maruts*. According to Sayana, Vayu, having the Niyuts for his steeds, moves like a chariot on high, so does Indra, accompanied by the Maruts.

Hymn-50

1. आगत्या=आगत्य (संहितायामिति दीर्घः) ।

1. **Annaih**, by food; by oblations.

Havih, devotion; gifts; from *hu*, √हु to sacrifice, to worship, to honour; derived from *hu* are *huta*, offered in fire; burnt, sacrificed; sacrifice to, one to whom an oblation is offered; *havana*, a fire-receptacle; the sacrificial ladle (SBr.); a hole or pit made in the ground for the sacrificial fire, which is to receive an oblation; the act of offering an oblation with fire; *havaniya*, to be offered with fire, an oblation; *havih* in comp. for *havis*; *havih-sala*, a room where oblations are prepared; *havih-sesa*, the remnant of a yajna; *havir-ahuti*, offering an oblation; *havir-gṛha*, a house or chamber in which an oblation is offered=*yajnasala*; *havis kṛt*, preparing the oblation; *havis-patra*, a vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्त्ता; one with supreme soverignity (*Daya.*). Dayananda interprets the entire hymn in the context of the Head of a State or king; to whom food and gifts can be offered, which would be adequate to the wants of his body (*havih tanvah kamam ṛddhyah*). In case of the Supreme Lord who has no needs of his own

nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory,—an interpretation from the devotee's point of view.

2. **Saparyyu,** the serving ones, the docile (सेवकौ—*Daya.*).

Harayab, horses.

3. **Somam,** the devotional expressions of love.

4. **Kusikasah,** the knowers of all disciplines of knowledge (सर्वशास्त्रसिद्धान्त वेत्तारः—*Daya.*).

Svah-yavah, they who assist in procuring happiness; bestowers of happiness or aspirers of happiness (desirous of heaven). (ये सुखं यावयन्ति मिश्रयन्ति ते—*Daya.*).

Hymn-51

1. **Carsani-dhṛtam,** the stay of men (मनुष्याणां धर्त्तारम्—*Daya.*).

Maghavanam, possessor of opulence (बहुधनयुक्तम्—*Daya.*).

2. **Satakratum,** one with infinite wisdom (अमित प्रज्ञम्—*Daya.*); one with cent per cent selfless actions; the object of many rites (*Wilson*).

Arnavam, the sender of rain.

Turnim-ap-turam, the prompt dispenser of waters; the inspirer of the vital system (प्राणप्रेरकम्—*Daya.*).

Svar-vidam, the conferrer of happiness (सुखप्राप्तम्—*Daya.*).

3. **Jarita,** enfeebler (of adversaries); the one who praises (स्तोता —*Daya.*).

Vasoh akare, mine of wealth.

Panasyate, is praised.

Vivasvatah, of the Sun.

Pipriye, is gratified (प्रीणाति—*Daya.*).

4. **Purumayah,** author of numerous wonders (यः पुरून् बहून् मिनोति —*Daya.*); author of many delusions (*Wilson*).

5. **Nissidhah,** prohibitions; generosity; helps and assistances.

7. **Saryate,** शार्यति—from √*Sr,* शॄ to injure, to inflict injury; a fighter against evils or evil forces (यः शरीरे हिंसकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे —*Daya.*) See *Saryatam,* I.112.17; also *Saryata,* a brave person (I.51.12; 112.17), *Sarya*=finger (Nigh. II.5; *Saryate,* Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शार्यति is besides शार्यात i.e. at the sacrifice offered by Saryata, शार्यात, the son of Saryata शर्यात. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (*Indra*=the sun) who destroys clouds (*vṛtra*).

Vṛtra-khada, devourer of *Vṛtra*, or the dispeller of clouds.

In case, Indra is taken to be the resplendent Lord, *vṛtra* would stand for dark or evil desires.

10. **Radhanampate,** lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीर्यते याच्यते तत्सम्बुद्धौ—*Daya.*).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.

1. **Dhanavantam,** the one possessing rice and foodgrains in abundance (cf *yavamantam, kusavantam*); *dhana* (धाना) is fried barley or fried rice or any grain fried and reduced to powder.

Karambhinam, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya.*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see Ṛv. VI.56.1).

Apupavantam, accompanied with wheaten bread; *apupa* (अपूप) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

Ukthinam, with hymns of praise or the Vedic hymns (*ukthani*= वेदस्तोत्राणि—*Daya.*).

Pratah jusasva, enjoy at the breakfast.

2. **Purodasa,** a mass of ground rice rounded into a kind of cake and offered as an oblation (See Ṛv. VII.78.1); (सुसंस्कारैर्निष्पादितमन्न विशेषम्—*Daya.*).

3. **Vadhuyuriva yosanam**, as one fond of women, a libertine, enjoys a youthful female, (यथाऽऽत्मनो वधूमिच्छुः स्वस्त्रियम्—*Daya.*).

4. **Pratah save,** at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya,** of the midday fire-ritual.

6. **Trtiye savane,** at the third or the evening fire-ritual.

Ṛbhumantam, accompanied by *ṛbhus*, or several men of wisdom (*Daya.*; ऋभवः=मेधाविनः).

6. **Dhitibhih,** by fingers; or expressions indicated with fingers, (अंगुलीभिर्निर्दिष्टैर्वचनार्थैः—*Daya.*).

Vajavantam, with abundant foodgrains (वाजाः शुष्कान्नविशेषा विद्यन्ते यस्य तम्—*Daya.*).

7. **Haryyasvaya,** with fast moving horses, or automobiles.

Pusanvate, accompanied with numerous sustainers (or Pusan) (बह्वः पूषणः पुष्टिकरा विद्यन्ते यस्य तस्मै—*Daya.*).

Hymn-53

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate,** head of the royal army, like lightning laden clouds.

3. **Samsava adhvaryo pratime** etc.—Let us two praise him, O priest ! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya,** wife; *astam*=गृहम्, house=house wife (गृहिणी गृहमुच्यते, according to the Smṛti). We have in the Brahmana :

तस्यां पुनर्णवो भूत्वा दशमे मासि जायते।
तज्जाया जाया भवति यदस्यां जायते पुनः ॥

(Again, in her being renewed (as a son), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah,** O nourisher (पोषक—*Sayana*; O friend, बन्धो —*Daya.*).

6. **Kalyanih jaya suranam gṛhe te**—A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.

7. **Ime bhoja angiraso virupa**—These sacrificers are the *bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests—According to Dayananda, भोजाः—भोक्तारः प्रजापालकः (nourishers of people); अंगिरसः—प्राणा इव बलिष्ठः (strong as vital airs); विरूपाः—विविधरूपाः, विकृतरूपाः (of several forms, or of deformities).

8. **Rupam rupam maghava bobhaviti**—Maghava assumes every form. Yaska quotes several other passages in its support; विश्वारूपाण्याविशन्, सखा सुशेव, wearing all forms—VII.55.1. शेव=सुख, a synonym of happiness. The word *siva* (शिव) is also derived from the same root √शिष् (*sis*); this takes the suffix व (*va*), which replaces the letter next to the penultimate (i.e. ष्) and optionally takes *guna* (गुण).

(शिष्+व=शिव+ष् with guna शेव). Thus *Siva* becomes the deity of all those forms that he longs for—शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तत् तद् देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेषु विद्वत्सु जातः—*Daya.*); generator of radiances or energies (तेजसां जनयितृ—*Sayana*). *Deva* may mean Nature's bounties.

Devajuta—inspired by Devas or learned people (देवैः प्रेरितः—*Daya.*); drawn or attracted by those energies (तैस्तेजोभिराकृष्टः—*Sayana*).

Astabhnat sindhum arnavam—arrested the watery stream (स्तभ्नाति—धरतिः सिन्धुम्—नदीम्; अर्णवम्—समुद्रम्—*Daya.*). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of *direct* praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इन्द्रमतुष्टवम्=इन्द्रं अतुस्तवम्)—The verb is the third preterite of the causal;—I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (*Sayana*). परमात्मानं प्रशंसेयम् May I praise the Lord—*Daya.*

14. **Kim te kṛnvanti kikatesu gavah** etc.

What are the cows doing in the country of barbarians (अनार्यदेश-निवासिषु म्लेच्छेषु—*Daya.*)? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकटा) is the name of the country where the non-Aryans dwell (कीकटानाम देशोऽनार्यं निवासः—Nir. VI.32). Non-Aryan tribes are so called because it is said, "What have they done ?" (कीकटाः किं कृताः) or their assumption is that religious rites are useless (किं क्रियाभिरिति प्रेप्सा वा). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; *Maganda* (मगन्दः) means a usurer (मगन्दः कुसीदी): he advances with the thought that it will come back to him (माङ्गदो मापागमिष्यतीति च ददाति); his son, i e., born in the family of great usurers is called. *Pramaganda* (तदपत्यं प्रमगन्दः). Or it means an epicurean who assumes that this is the only world and there is no other (अत्यन्त कुसीदि कुलीनः । प्रमदको वा योऽयमेवास्ति लोको न पर इति प्रेप्सुः). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नैचा शाखम्-नीचा शाखा शक्तिर्यस्मिँस्तम्—*Daya.*). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √शक्, to be able. O Lord of Wealth, subdue him to us. The verb रध्यति means to subdue. (Nir. VI. 32).

15. **Jamadagni-datta**—directly evidenced by eye (चक्षुषा प्रत्यक्षेण दत्ता—*Daya.*); given by Ṛsis, who maintain a blazing *jamat-jvalat*, fire, agni; (a plural of *jamadagni* is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (दुहितेव वर्त्तमानोषा—*Daya.*); it may be also speech or its personification ***vak**-devata*.

Sravah, hearing; food (Nigh. II.7).

16. **Pancajanyasu**—in five days or five vital airs (*Daya.*).

Kṛstisu—Five classes of people in a society—four varnas and barbarians.

Paksya, daughter of the sun. The sun is known as *paksa* (पक्ष) —पक्षनिर्वाहिकस्य, the distributors of the parts (of the years), i.e. *suryasya*, of the sun.

Palasti-jamadagnayah—those who have known *Agnis* like *prajapatya* (प्राजापत्य); or persons of experience and learning (प्रजमिता विदिता अग्नयः पलस्तयो वयोज्ञानं—वृद्धश्च जमदग्नयो यैस्ते—*Daya.*).

Ayuh=*anna* or food (Nigh II.7); or age or life (अन्नं जीवनं वा —*Daya.*).

17. **Gavao** (गावौ), from √गम्, to go, and hence also the horses, who go; two bulls or bullocks (*Daya.*).

19. **Khadirasya Saram**—the stiff portion of Khadira wood (*Mimosa catechu*) of which the bolt of the axle is made, whereas *Sinsapa* wood (*Dalbergiasisu*) furnishes the material for the floor. Khadira and Simsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. **Vanaspati**, timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of *Simbala*, so may he be destroyed; as the cauldron (*ukha*), when struck, and thence leaking (येषन्ती स्रवन्थी) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. **Lodham nayanti pasu manyamanah**—Thinking him a beast, they drive the greedy (seer) away. (लोधं लुब्धमृषिम्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasistha.

Sayakasya, of a lot of weapons—शस्त्रसमूहस्य—*Daya.*; or an arrow; अवसानकारिणः of the finisher or destroyer, i.e. of Visvamitra—*Sayana*.

Lodham nayanti—they lead the sage, deriving *lodha* from *lubdham*, desirous that his penance might not be frustrated, thinking that the *ṛsi* silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but dervies the word from √वाच्, speech, with *ina* affix, and interprets it सर्वज्ञ, all-knowing; the contrary अवाजिना, *avajina*, means a fool.

24. **Bharatasya, of bharata,** of the protector of army (सेनाया धर्त्तु रक्षकस्य).

Bharatasya putrah, sons of Bharata; who are regarded as the descendents of Visvamitra, whose enmity, according to Sayana, to the race of Vasistha is alluded here. (Raja Sudas, the disciple of Visvamitra, was the cause of this enmity).—*Sayana*. The Nirukta does not mention the animosity, which is a Pauramic conjecture.

Hymn-54

For verse 7, see Nir. IV.25.

7. **Samanya viyute dura-ante**—Viyute means heaven and earth, so called from their remaining apart from each other. "Alike heaven and earth terminating at a distance". *Duram* (दूरं) has been explained by the Nir. III.19. It is a synonym of *distant*: दूरं कस्मात्। द्रुतं भवति दुरयं वा (It is so called because it is drawn out (√द्रु, √*dru*) or it is difficult to be reached (दुर √इ). Other synonyms are आके, पराके, पराचैः, आरे, परावत इति दूरस्य—Nigh. III.26.

Antah (अन्तः) is derived from √अत्, to go, (Nir. IV.25).

Adu bruvate mithunani nama—address each other by twin appellations. Heaven and earth are designated together by *urvi* and other duplicate terms.

9. **Mahah pituh janituh,** protectress and progenitrix.

Jami tan nah—जामि=जामित्वं, भगिनीत्वं, sisterhood, the condition of a relative or sister (पितुः पालकस्य; जनितुः—जनकस्य; जामि—जातम्—*Daya*.).

Dyau, is usually called father and progenitor. (I.164.33).

10. **Paprathanah,** proclaiming their own acts (स्वानि स्वानि कर्माणि प्रथयन्तः—*Sayana* प्रख्याताः or well known—*Daya*).

16, 17. **Caru nama,** that beautiful appellation; agreeable or acceptable act (सुन्दरं नाम—*Daya.*). (cf. सजात्यं चारु नाम of verse 16) by which the Asvins attained deification (अश्विनौ=सूर्याचन्द्रमसौ—*Daya*).

20. **Dhruva ksemasah,** abiding in fixed habitations (निश्चल स्थानाः —*Sayana*; ध्रुवं निश्चितं i e. definite; क्षेमं रक्षणं, i.e. protection; i e. of definite protections.—*Daya.*).

Hymn-55

For verse 19, see Nir. X.34.

1. **Mahat devanam asuratvam ekam**—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the *devas*).

Devanam, earth and the like (पृथिव्यादीनाम्—*Daya.*); *asuratvam*, the one who pervades through vital airs. (यदसुषु प्राणेषु रमते तत्—*Daya.*; it means pertaining to strong and powerful (also who or what throws or impels all beings is *asura*,—अस्यति क्षिपति सर्वान्, *Sayana*, and hence *asuratvam* is प्राबल्यम् or ऐश्वर्यम् (Also अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम् —*Daya.*).

4. **Samano raja,** the one enlightened (एकः प्रकाशमानः—*Daya.*; the universal soverign (may be referring to Soma or Agni).

12. **Mata,** mother; the night; *duhita*, daughter, the dawn; *dhenu* (धेनू), the one yielding fluids as from cows.

Ṛtasya, of truth; also of water.

13. **Anyasya vatsam rihati mimaya,** licking the calf etc; *udhah,* dawn (उषा); udders; *ila*, earth (Nigh. I.1).

Ṛtasya sa payasa apinvata ila—the earth without water is sprink led by water of the sun during rains.

14. **Tryavim,** the one who gives protection to three, the causal form, the modified form and the living (कार्यकारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम्—*Daya.*); also year and a half old calf (त्र्यविम्—सार्धं सम्वत्सद वयस्को वत्स:—*Sayana*); the sun of that period; or it may apply to the sun, as the protector (*avih*) of the three (*tri*) worlds.

16. **Dhenavah,** milch-kine; also divine speech.

17. **Anyasmin vuthe,** upon a different herd; a herd of troop of regions.

18. **Sodha,** of six forms (षट् प्रकाश:—*Daya.*) of sense organs (mind+5 sense organs); or the six seasons of a year; *panca-panca vahanti*, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्च=5 vital airs—*Daya.*).

19. **Devastvasta savita visvarupah**—The divine stimulator, multiform Tvastṛ, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvasta, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√अस्, to throw); (2) or the word *asu+ratva* has its first letter (*v*) elided.

20. **Camva**=चम्वो like the army (चमू); or the vast receptacles in which gods and men eat (heaven and earth).—*Sayana.*

Hymn-56

2. **Ekah acaran,** the stationary one, the sun.

Tisrah, the three, earth (*darsi*, visible) and firmament, and heaven (*guha* or invisible, indiscernible), These are the three revolving spheres.

Sad bharan, six burthens are six seasons (five elements and *mahat*, cosmic intelligence--*Daya.*); may be the six cardinal points in space.

3. **Tripajasya,** the triple-breasted; *year personified*

		Solar intensity
Tripaja--Summer, rains and winter	physical, mental, and spiritual	Morning, mid-day and evening
Tri-udha—Heaven, firmament and the earth	Causal (karana), subtle (suksma) and gross (sthula)	—
Tri-anikah—the three characteristics (sat, rajas, tamas).	—	—

4. **Adityanam,** the twelve months are the twelve adityas of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. **Trih uttama duh-nasa rocanani** etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: Ila, Sarasvati, and Bharati, three elements or riches: cattle, gold and gems, three seasons of the year, agni, vayu and surya and so on.

Hymn-59

For verses 1 and 2, see Nir. X. 22 and II.13 respectively.

1. This verse has been discussed by Yaska (Nir. X.22); Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra, sacrifice the fat oblations.

The word कृष्टयः (*Kṛstayah*) is a synonym of men, so called because they are active, or because their bodies are long (वि-कृष्ट देहा वा).

2. **Pra sa mitra marto** etc.—May that mortal, O Mitra, be rich in food, who, O Aditya, abides by thy ordinance. (The Nirukta describes a few of the *adityas.* Mitra, Varuna, Aryaman, Dakas Bhaga and Amsa,—Nir. II 13).

Hymn-62

For verse 1, see Nir. V.5.

1 **Yena sma sinam bharathah sakhibhyah—sinam** (सिनम्) means, food (Nigh. II.7): it binds created beings together.

The hymn is divided into six triplets with Indra-Varuna, Bṛhaspati, Pusan, Savitṛ, Soma and Mitra-varuna as devatas.

3, **Varutrih**—Wives of gods, to be admired by all (*Sayana*); super-excellent ones (ग्रत्यन्तं वराः—*Daya.*).

10. The well known Gayatri mantra. Let us adore the supremacy of that divine sun, the god-head, who illuminates all, who recreates all, and from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress (*Sir William Jones*).

We meditate on that desirable light of the divine Savitṛ who influences our pious rites (*Wilson*).

Dhiyah, means कर्माणि; it also means बुद्धिः (*buddhih*) or under standings.

16. **Gavyuti**, a distance covering two *krosas* (about 4 miles) गवां मार्गं, or even the cow-shed, गोनिवासस्थानम् ।

